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Christians in Haiti try to stamp out voodoo

Bert Witvoet

JEREMIE, Haiti — Voodoo religion is getting it in the neck in Haiti in recent weeks. Temples are smashed; drums, vessels and potions used in voodoo are burned, according to a *New York Times* Service report.

Voodoo priests are either dragged off to churches to renounce their superstition or they are killed. Nearly 100 priests and priestesses have been hacked, burned or otherwise put to death by mobs since February.

The anti-voodoo tide has come out of the popular uprising that overthrew Jean Claude Duvalier. Voodoo priests supported the Duvalier regime. Many priests were members of the infamous Tontons Macoute militia that through terror upheld the Duvalier family rule.

Recant or else

Revivalist Christian groups are exploiting the popular mood and have eagerly joined the movement to expel voodooism. Fundamentalist Protestants and charismatic Catholics, who often preach against voodoo as the work of the devil, are helping or leading the people in their revolt against voodoo. While not inciting to kill, they exorcise voodooists, smash temples and compel priests to recant their religion.

Frazil Gentil, a 76-year-old voodoo priest with a large following, recalled that his father and grandfather had been killed with burning oil in the last anti-voodoo campaign in 1942.

Voodoo was practised secretly in the woods, he said. "But voodoo went on — and it will. This is the Haitian religion. No one can change that."

A group of Haitian intellectuals have formed a committee to defend voodoo. They consider voodooism the basis of Haitian culture, world view and identity. According to them there is good and bad magic in voodoo.

The Rev. Delouis Louis, a Baptist in Port-au-Prince, warned that the time of voodoo is over. "The sorcerers make money by making people sick." He told a priestess in his neighbourhood "that if she practises again, we will smash her place."

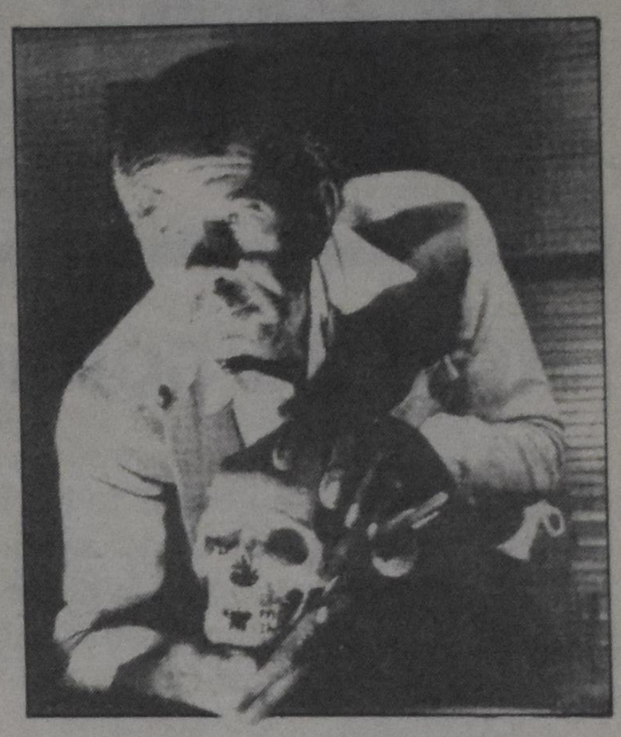

Photo: *Voodoo and Hoodoo.*

The skull plays a role in voodoo, along with snakes, potions and incantations.

Thinkbit

"Men go off to be tested for courage and if we're tested at all, it's for patience, or for how well we can do without."

Danish writer Karen Blixen on men going to war.

Calvinist Contact

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West should put Africa on track: former Somali ambassador

Anne Hutten

TRURO, Nova Scotia — Abdinur Yusuf, former Somali ambassador to Canada, said that the developed world has an obligation to continue to support the hungry nations in Africa. Speaking at a World Food Day program held in Truro, Nova Scotia, he called Africa the dying continent.

Yusuf traced the historical patterns which brought many African nations to their current crisis. Slave traders totally uprooted native cultures. They were followed by colonial powers who used African tribesmen as "no better than slaves."

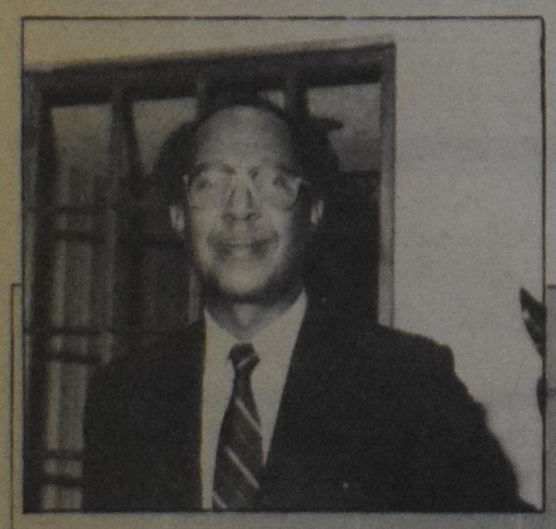
The pattern was set

The mistake of colonial powers of growing cash export crops in Africa was continued by the newly independent nations after the 1960s. The colonial powers established the pattern: groundnut in Senegal, sisal in Tanzania, tea in Kenya, cotton in Sudan, coffee in Uganda. These crops supplied the metropolitan nations but failed to feed the African people.

Governments in Africa forgot not only that they had to feed their own rural population, but also that they couldn't establish the prices for export crops. When prices dropped, and drought hit the continent, the situation was ripe for disaster.

Yusuf says the international aid agencies did nothing to change existing crop patterns two decades ago. They focused their work near the urban

Continued on page 4 ...



Group discussing the African situation. Adrian van Akris is the third person from left. Inset: Abdinur Yusuf explained the historical route to hunger.

Farmer finds escaped killer

Paul de Groot

EDMONTON, Alta. — An elder in an Edmonton Christian Reformed Church has been praised for his cool handling of the apprehension of an escaped murderer.

Jim Visser, a potato and grain farmer, spotted the man sitting on the doorstep of a house on his farm. The man, Russell O'Shea, had walked away from a nearby mental hospital two days before and had been the subject of an intensive search by police.

O'Shea has been confined to mental institutions since he was declared not guilty by reason of insanity for the shooting deaths of a couple in rural Alberta in 1975. Convinced that God had ordered him to kill a number of people, O'Shea had walked around the couple's home, firing into it with a high-powered rifle.

He had recently been permitted to walk to the hospital's woodworking shop on his own.

O'Shea was diagnosed as schizophrenic, and psychiatrists who treated him were concerned that he would return to his delusions when his medication had worn off.

Visser, a member of Fellowship Christian Reformed Church, said he recognized the man immediately from radio reports of his appearance, but was not concerned that he might be hostile.

The man's only words, when Visser asked him if he was looking for someone, were "I'm hungry."

Visser then invited the man to get into his truck, and they drove to the farm's machine shop, where Visser poured him some coffee and gave him some cookies.

"I debated a little bit about inviting him into the truck, but I saw there was absolutely no danger. He was just too pitiful," Visser said.

While Visser phoned police from the shop, the man devoured half of the package of cookies.

Hospital staff said O'Shea is a gentle person whose two days of wandering in fields and forest indicated how confused he was.

The physician who is treating O'Shea was impressed with the way Visser reacted, given headlines like "Mad Killer Slips Out of Hospital" which had appeared in local newspapers. His response showed considerable restraint and sensitivity toward the patient, Dr. Maggie Tweddle said.

"We're all very, very grateful to the farmer who found him and the way he handled it."

Churches called to do more for the unemployed

Margaret Griffioen

TORONTO, Ont. — Anglican groups working in the struggle against unemployment received praise for their efforts, but were also called to do more in a recently published report.

"Clearly the church/parish, given its pool of human and material resources, is a primary and pivotal base from which to struggle with unemployment both as an individual and social problem," reports *The Unemployment Project*, a summary of an Anglican Church of Canada survey.

"We have found that the economic crisis in this country is something which affects all of us personally, either through lay-offs and cut-backs,

Continued on page 5 ....

In this issue:

History buff John Martens explains the origins of Saint Thomas Christians p.10
A visit with an elderly, shut-in couple teaches the author the meaning of love p.10
James van Oosterom evaluates Bob Goudzwaard's *Idols of Our Time*, in the first part of a series of reviews of Christian books on politics p.12

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Editorial

How do soldiers of the cross fight?

This week's front-page story on how Christians try to stamp out voodoo in Haiti brings to the fore a number of fascinating questions. What may Christians do to get rid of undesirable religions or superstitions? Will the use of violence stamp out voodoo? How does one distinguish between the will of the people and the will of God?

A nasty faith

There should be no doubt that voodoo is an undesirable religion. It is undesirable because it gives a false picture of whom we should serve and how we should regulate our lives. But then, so do all false religions. It is twice undesirable because it interferes with a healthy development of society. In fact, it destroys responsibility, and in some cases life itself. Not all false religions do that!

Voodoo is a form of African tribal religion in which myths and magic are dominant factors. Its practices were brought to Haiti by enslaved priests. Murders have been committed by voodoo agents under the influence of a drug or hypnosis. An intended victim, informed of the spell cast upon him at a voodoo rite, may die from the shock of fear.

This is how Collier's Encyclopedia describes voodoo: "Psychologically it is a mixture of fanaticism, autosuggestion, hypnotism, intoxication and hysteria. At all voodoo rites frenzied dancing, abandonment of speech, and wholly irrational behaviour follow upon incantations, the partaking of a revolting brew, and frantic exhortations by the 'priest,' or more often the 'priestess.' "

One can imagine that when adherents to such a religion were in cahoots with an oppresive regime like that of the Duvaliers', it became even more destructive of social and individual life. Little wonder that the popular movement that got rid of Duvalier also attacked voodoo.

What kind of arsenal?

The question that Christians in Haiti have to face is, how do they express their opposition to such a destructive religion? Do they encourage the destruction of temples? Do they force voodooists to recant their superstition in front of congregations? What weapons may the church use in its necessary battle with the spirits of our time?

The New Testament Church did not receive orders to break down temples, burn religious implements and force recantations from practitioners of false religions, as far as we can tell. "Our struggle is not against flesh and blood," writes the Apostle Paul, "but against the powers of this dark world and against the spiritual forces of evil in the heavenly realms." Voodoo is nicely covered by this description of our foe. In the same passage (Ephesians 6:10-18) we are told what kind of weaponry is allowed in the battle of spirits: faith, prayer, preaching and righteousness.

Which is not to say that no one may outlaw a harmful superstition like voodoo. Many western governments have done just that — outlaw the practice of voodoo. In an unstable situation such as the one Haiti finds itself in at the present time, where the government is slow in bringing about reform, one may even argue that the people may bring about some of that reform by taking matters into their own hands. In the long run, that situation is highly dangerous of course. No one is really safe when mobs decide justice in a society.

But it should be abundantly clear to the Church of Christ that even though the eradication of voodoo may come in handy for the spreading of the Gospel, the Church may not go beyond the wielding of the sword of the Spirit, which is the Word of God and the lifting up of prayers. We must remember too that parts of the armour of God (helmet and shield) are defensive, meant to protect us when evil attacks. Thus the Christian Church is never vulnerable even when evil seems to be in power, and it is never without weapons of truth, which are the most effective in slaying even such a pernicious religion as voodoo.

A lesson from history

The Roman Catholic Church has come to regret its inquisitions and use of prisons and instruments of torture in the defense of the Catholic faith. The Protestant churches are not proud of their rampage through Catholic churches or their persecution of the Anabaptists. Today, revivalist church leaders have a tendency to forget the lessons of history by taking the spiritual battle again into the realm of flesh and blood.

Persecution had a way of building the Church through the blood of martyrs. Let's make sure we don't build false religions that way.

Letters

Bible silent on three days

I want to compliment you on your paper. I generally enjoy your editorials, as well as many other good articles which you print. Keep up the good work!

I was somewhat surprised, however, along with A. Helder (letter, May 9) to read your comments regarding Jesus going "down into hell" during the three days after His crucifixion. I believe that the Bible doesn't teach this, and our confession (*Heidelberg Catechism* Question and Answer 44) teaches something quite different too. I think the Bible is silent regarding those three days, and therefore we should be too.

The original version of the Apostles' Creed did not contain the phrase "descended into hell;" only later was this added and, I believe, misplaced. I believe our confession has caught the meaning of Scripture very well, and it is that which I try to convey to my catechumens.

I hope you will reconsider your position!

Jim Tuininga,
Chatham, Ontario

Response

I am certainly open to reconsideration of my position. Whenever I make bold pronouncements against such a doctrinal "heavy" as the ***Heidelberg Catechism,*** *I secretly hope that someone will set me straight. But I shall wait for a few more reactions before I change my mind. Your letter, though helpful, does not show me enough.* **Editor**

Author of "Blue Jay" article is survivor

A few weeks ago you published my story "The call of the Blue Jay" (May 2). I should have mentioned, and will now, that the story was adapted from an article by the well-known Dutch journalist H.J. Idema, former co-editor of the *Nieuwe Apeldoornse Courant*. I received permission from this publication to reprint the pictures which accompanied the original story.

Mr. Idema is one of the 29 survivors of the 600 inhabitants of Putten (Gelderland) who were transported to Germany following an act of sabotage by the Dutch underground in the fall of 1944. He has written extensively about the experiences of World War II and allows us the freedom to make use of his stories in *Calvinist Contact* whenever the opportunity arises.

John H. Martens,
Listowel, Ontario

Extremes of both right and left to be avoided

In response to Fred Schwarz's letter, let me just say that I think it is quite clear that Christians must stand against extremism on both the left and the right.

Dr. Schwarz has carefully documented many cases of communist

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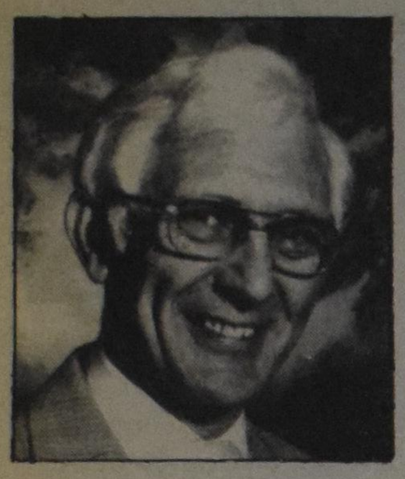

Hank's angels

Children have an amazing faith life. They believe easier than we adults do.

When I started my teaching career some 30-or-so years ago, I was not only new to the profession, I was called to start a new Christian school as well.

I soon discovered that the teaching of Bible was my favourite. I just loved opening the Scriptures to young hearts and to this day I look forward to doing that with students.

The Christian school was new to my students and I quickly discovered that both their knowledge and understanding of the Word of God was superficial at best.

I remember one of my first lessons. I introduced my students to the world of the angels. I explained that they fulfilled tasks for God and that many aspects of their work were carried out in our very surroundings. In fact, I said, the angels behold God, waiting for their new orders to be executed even in the lives of students.

Children have an amazing faith life. They believe easier than we adults do. They find it normal to apply the Word to their own lives. They accept the comfort of which the old "Heidelberger" speaks in Lord's Day one.

Following my Bible lesson I taught math — four different math lessons each morning, since I taught the grades five through eight.

As I was explaining something mathematical to the grade five class, I noticed that sixth-grader Hank was behaving somewhat strangely. He was waving his arms in front of him, alongside his body, under his desk and above his head. He was so engrossed in what he was doing, that he did not notice the whole class looking and grinning at him.

"Are you looking for something, Hank?" I queried carefully.

"Oh, eh ... yes, sir."

"You're not looking for your pencil, are you?"

"No, sir."

"Then what are you looking for, Hank?"

"My angels, sir."

The class roared, but not for long. I just had to go back to the Bible once more and explain something about angels being spirits. Yet I also had a word for and about Hank. He had shown faith in that he had surrendered his own knowledge to that of the Scriptures. He had demonstrated a faith that all of us should possess.

Hank was right: the Lord's angels are constantly around us. They may not interfere with what we are doing all that often, but certainly they are onlookers who are eager to see that we devote our heart, soul and mind to the Lord.

Has your angel reported at the throne in glowing terms of the visible manifestation of your faith?

It's a question worthy of consideration for you and for me, I'm sure.

William Rang is principal of the Christian School in Dunnville, Ontario.

Longer Letter

Of wounds and kisses

To those of us who graduated from Calvin, Trinity or Dordt, or have children now in attendance there, Mr. Zondag's charge of anti-Americanism (C.C., May 23) is smut. Mr. Zondag should know better. To accuse *Calvinist Contact* or its contributors of this simply because of criticism of American foreign policy or, as in the Libya case, because of strong protest against an illegal act, is a cheap shot and unworthy of a responsible critic. It's a glib way of trying to deflect even legitimate protests.

Concern for friends

The U.S., by virtue of its leadership position in the Western world, exposes itself to close scrutiny by its allies. In many ways, what the U.S. does reflects on us all. Hence there is often deep concern when the U.S. errs.

The fact that there is less criticism of the U.S.S.R. does not imply approval of or sympathy with its policies. It simply means that people here don't feel the same loyalty they feel towards the U.S. One is much more likely to try to correct a friend than a foe. In Proverbs 27:6 there are words to that effect.

I have never thought of myself as anti-American. To the contrary. Ask me to write on Jimmy Carter's foreign policy approach, and you'll find me more effuse in my praise of him than I was censorious in my criticism of Ronald Reagan. But Carter's basis for conducting foreign policy was international law and human rights, not narrow self-interest. His forthright and even prayerful handling of issues like Nicaragua, Panama and the Middle East should be remembered especially by Christians. How different from the Reagan approach!

Zondag also takes issue with my "uninformed slam" of Reagan. Yet my article, which records mostly reports of the event, was crammed with factual material, most of it verifiable. It would have been more helpful had he raised specific areas of dissension. In fact, if his allegiance to the U.S. is as great as he would have us believe, he owes it to the U.S. and to the rest of us to present detailed, literate criticisms. This business of dismissing arguments as "uninformed" and "generalizations," which is all too common in our circles, borders on demagoguery.

Bias is pro-law

As for the critical bias in my article, the following. In *The Catholic Register* of April 26, there appeared an article by William V. O'Brien of Georgetown University which stated that "he was 'pleased' to hear U.S. government officials defend and explain the attack in classic just war terms."

This prompted me to reply, "While the morality of a just war is very meritorious in itself, the arguments are usually not very germane. Why? Because the very concept of just war presupposes that international relations are conducted on the basis of international law and human rights everywhere. Unfortunately, this is not the case. International relations and foreign policy are conducted on the basis of national security interests, not international law."

It's hypocrisy to quote the law when you're defending your own interests or citizens, and ignore the law when it should serve the rights of others, such as the Palestinians.

The unquestioning loyalty of O'Brien and many like him makes a mockery of the law. It is based on narrow self-interest. And to the extent that such misguided loyalty can lead to more Vietnams, more Middle East crises and more Central Americas, it reminds one of Proverbs, "profuse are the kisses of an enemy," the enemy within, that is.

Let's hope that the recent shift in Reagan's policies toward supporting human rights in the Philippines, Korea, Haiti and Chile continues. Of course, you may then find *Calvinist Contact* too pro-American!

Jim van Oosterom,
St. Catharines, Ontario

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Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

excess; this is a worthwhile endeavour. Even a specialist on communism, however, is remiss if he does not acknowledge that anticommunist nationalism (patriotism) has often been manipulated for cynical purposes.

His remarks about World War I illustrate this lack of understanding. It is no secret that before the war, conservative politicians in Germany, England and elsewhere found that by raising the spectre of a foreign threat and rousing their citizens to a frenzy of nationalism, they could weaken the appeal of the international socialist movement.

This was a clever political tactic but unfortunately it contributed to the international rivalries that produced the Great War. (See e.g. Fritz Fischer, *World Power or Decline: The Controversy over Germany's Aims in the First World War* [1974] pp. 5-10.) The role of anticommunist hysteria in bringing Hitler to power in the 1930s is well known.

In the United States in the early 1950s, Senator Joseph McCarthy played on people's fears of communism to make himself important. In the process he ruined the careers of hundreds of innocent people whose only "crime" was that they were liberal or moderate instead of consistently conservative.

In Latin America, cynical dictators and wealthy conservatives have used the spectre of communism to justify the suppression of legitimate demands for justice and reform. Tragically, the United States government has sometimes collaborated with these antidemocratic movements because they serve America's economic and military interests.

Is there a "communist threat" in the world? Yes, but we will only make it worse if we allow ourselves to be duped into siding with those who, under the guise of defeating communism, destroy all hope for peaceful change in those parts of the world which desperately need it.

Daniel R. Miller,
Calvin College,
Grand Rapids, Mich.

Pontius' Puddle

REMEMBER WHEN THE WORLD WAS MADE UP OF GOOD GUYS AND BAD GUYS--
WORLD FAMOUS EVANGELIST
TONITES MESSAGE: "WHY EVERYONE IN THE WORLD EXCEPT ME SHOULD BE BLOWN TO BITS!"
--AND THE BAD GUYS WERE THE ONES YOU WORRIED ABOUT?

News

West should put Africa on track: former Somali ambassador

... continued from page 1.
centres, encouraging the flow of people from rural areas to the cities. As a result of this and other factors, 60 cities have passed the one million population mark since 1960. Many of the new urban dwellers are refugees from a countryside that could no longer feed them.

Yusuf went on to summarize the massive international aid effort which saved as many as 30-million people during the recent drought in Ethiopia and surrounding nations. Canadians have been extremely generous, he said; but they must keep on taking responsibility for the people they have saved.

Focus on resettlement

Despite such factors as the world's superpowers fighting for zones of influence across the African continent, Yusuf says it's still possible for ordinary citizens to effectively help their African cousins. At the people-to-people level, such help should be a long-term commitment, based on "relief, rehabilitation and resettlement."

Canadians have already supplied the relief, said Yusuf; they have saved many lives.

Now they must help rehabilitate those lives, by helping the African people stand on their own feet, blend in with their community, help them produce, not only to receive but also to help contribute towards the next phase of resettlement.

This latter stage will depend on political and economic conditions, Yusuf suggested, but the international community should work on moving Africa's destitute people back to their own tribal regions where possible. The refugee camps should not be more attractive than the villages around them; the rural areas must again be made fit to sustain life. Once the refugee has been given hope, self-respect and a means of earning his daily bread, he will take an active part in moving back to his country of origin.

Political responsibility

Other World Food Day speakers revealed a first-hand knowledge of Yusuf's proposed schedule of feeding the hungry. Keith Gingrich came all the way from Washington for the day; he's with the Mennonite Central Committee and was stationed in Sudan for six years, doing relief and rehabilitation work.

Although emergency food help is available, Gingrich said the front line in MCC's overseas effort is in helping refugees become more self-sufficient. The emphasis, he said, is in helping people produce their own food, develop their own lands and lives and helping them to obtain access to land.

Canadians can help by supporting volunteer agencies, but also through influencing policy decisions.

"We have a responsibility in the political sector, in terms of attempting to not only know about the deeper, long-range problems that cause hunger, but to be in touch with our government representatives, expressing our concerns vis a vis the policies of our government, and those of the government that we're working with in the Third World."

African women most interested

Adrian van Ekris of Prince Edward Island added a farmer's viewpoint. As a leader within the Farmers Helping Farmers organization, he has been to Kenya and Tanzania, working with farm women's groups. It's the women who do 85 per cent of the agricultural work, he said, so they are the ones to work with. The group helps only with food crops, to feed the people living in target areas, and women appear to be most interested in doing just that.

Van Ekris found a need for something more than simple hand tools, so his group has taken to supplying oxen and plows to the women. Those who are unfamiliar with oxen receive money to attend a training school, and are soon back home growing crops.

Farmers Helping Farmers also supplies small lots of chickens for eggs, young fruit trees for fresh fruit and a fish nursery to add more protein to the diet. All projects allow recipients to be self-sufficient even if the aid group were to pull out tomorrow.

"We more or less give them a shot in the arm," said van Ekris, "and that keeps the movement going." The group's efforts are funded through such fundraising events as an annual P.E.I. barbeque and the selling of firewood, coupled with CIDA grants.

African students will help

Of interest at the World Food Day program was the presence of eight students from the Nova Scotia Agricultural College. Five are from Kenya, two from Malawi and one from Uganda.

Joe Chisenga of Malawi, as one example, studies agricultural engineering, and will help develop the dairy industry in his homeland when he returns. He'll be working mainly with the average small farmer, working along traditional methods. Other students said they'd work in irrigation and water systems, or in seed potato research. The education received in Nova Scotia, on a CIDA scholarship, constitutes another kind of international aid.

The Truro program drew attendance of over 170, and participants were actively involved in workshops on international development during the day.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Conservatives know what they're doing

William vanGeest

The news about the Mulroney government has from the beginning been dominated by political scandals and personalities. Much less is said about policy. There are two reasons for this. One is the Conservatives' way of implementing policy; the other is the media's response to this strategy.

Chipping away policy

When the Conservatives came to power in September 1984, they were determined not to make the Liberal's mistake of creating huge political targets like the National Energy Program or Allan MacEachen's ill-fated November 1981 budget. These initiatives became symbols of Liberal insensitivity to the public and led to their defeat in the last election.

Instead, the Conservatives decided to take a step-by-step approach. Rather than announce something like a National Deficit Reduction Program, they talked a lot about the problem and then began to chip away at it bit by bit — a tax increase here and a program cut there. Rather than boldly defining the benefits of a free trade agreement with the United States, Mulroney said it was worth exploring and began speaking more vaguely of "freer trade" and "trade enhancement" instead of free trade. As the opponents to free trade had a field day describing the negative impact of an agreement on Canadian culture and social programs, the government moved steadily towards negotiations with the Americans.

Handicapped by perception?

In the short term, the Tory style has been a major disaster. Because of the high expectations facing the government when it came to power, the press quickly became impatient with Tory cautiousness. What initially was a careful strategy became a serious weakness, as the critics said the government should stop consulting and start doing something. The press, bored with the absence of sensational new initiatives, capitalized on the Conservatives', particularly Mulroney's lack of experience. They tied up the government's policy commitments with accusations of a weak image and political patronage.

The Conservatives are now entering the second half of their term with a major handicap — a widely-held perception that they don't know where they're going. But expectations — which were too high from the start — have come down and even the press tires of political scandals.

In the end, all of this may have helped the government do what it wanted to do. Little initiatives often aren't newsworthy and therefore create little controversy. Did you know, for example, that the Fisheries Department has recently had its second major budget cut in six months? Did you know that there have been drastic reductions in the amount of grant money available for new businesses? Most Canadians don't, and I don't think many care. But these changes, many of them flowing out of the recommendations of the Nielsen taskforce on government spending, have been going on for some time and will continue over the next two years.

Over time, however, all the little cuts will amount to a deficit clearly on the decline. And most of it will occur with little nationwide controversy.

Many options in trade

Will the same success occur in free trade negotiations? This will most certainly be more difficult. But the opponents of free trade have already provided Mulroney with a limit to what can be negotiated with the Americans. Even the strongest supporters of free trade now admit that distinctive Canadian policies such as unemployment insurance and cultural policies can't be traded off — something many wouldn't accept a year ago.

Besides, Mulroney has not told us what he wants from the negotiations other than to prevent U.S. protectionism from harming Canadian exports. There are a lot of options open to the government in the trade negotiations and Mulroney could settle for anything from a common market with the U.S. — very unlikely, if not impossible — to a high level commission to arbitrate trade disputes. It's easy to look at the Tory record so far and see a series of scandals and failures to take strong leadership. We should be critical of these things. A skeptical public is one of the best safeguards against the corruption of power.

Look at basic beliefs

But the press often teaches us to look only at the politics. It likes the sensational conflicts of interest, charges of patronage, and failures of strategy. And it gets impatient when governments act too cautiously and implement changes step by step — there's no news in caution.

This shouldn't blind us to the fact that governments do believe in something. Through all the bumbling, backtracking and political gamesmanship, the Tories do have basic policy beliefs. If the press would devote more of its time to explaining what underlying beliefs the Conservatives have, rather than focusing so much on politics, Canadians would be better able to evaluate their political leaders.

Then we could more fairly criticize them for not coming to terms with Canada's political problems and perhaps even applaud them now and then.

William vanGeest is political analyst for a consulting firm in Toronto, Ontario.

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FOR ALLROUND PROTECTION

Churches called to do more for the unemployed

... continued from page 1.
restrictions on government assistance or not being able to get that all-important first job," says Paul McKenna who reviewed and summarized the results of the survey.

Despite statistics which state otherwise, survey respondents (all of whom work with the unemployed) reported that Canada is still facing a "massive" level of unemployment, especially, among young people. They see the economy and severe government cut-backs in job creation programs as the cause.

McKenna's summary indicated that respondents believe "something is rotten in the land," attributing the cause of unemployment not to individuals but to the "system."

Causes of unemployment

Some of the causes of unemployment identified by the respondents were: high interest rates; provincial/federal cut-backs and restraint programs; a general recession in the resource industries combined with low world prices for natural resources; an increase in unemployment due to corporate down-sizing; mergers, company failures and plant closures; technological development; historical under-development in various regions combined with season unemployment.

Some of the respondents disagreed with the above analysis saying those "causes" are actually the symptoms or effects of unemployment. For them the cause of unemployment includes such realities as: "free trade;" an unfair tax system; lack of regional or national commitment to economic self-reliance particularly with regard to resource development.

According to McKenna it is difficult to list who the unemployed are because "unemployment is affecting everyone." Most respondents agreed that "young people are the largest and most clearly identifiable population among the unemployed. This includes those who are skilled, educated, unskilled, those with work experience, those without experience and those from both depressed and non-depressed regions of Canada."

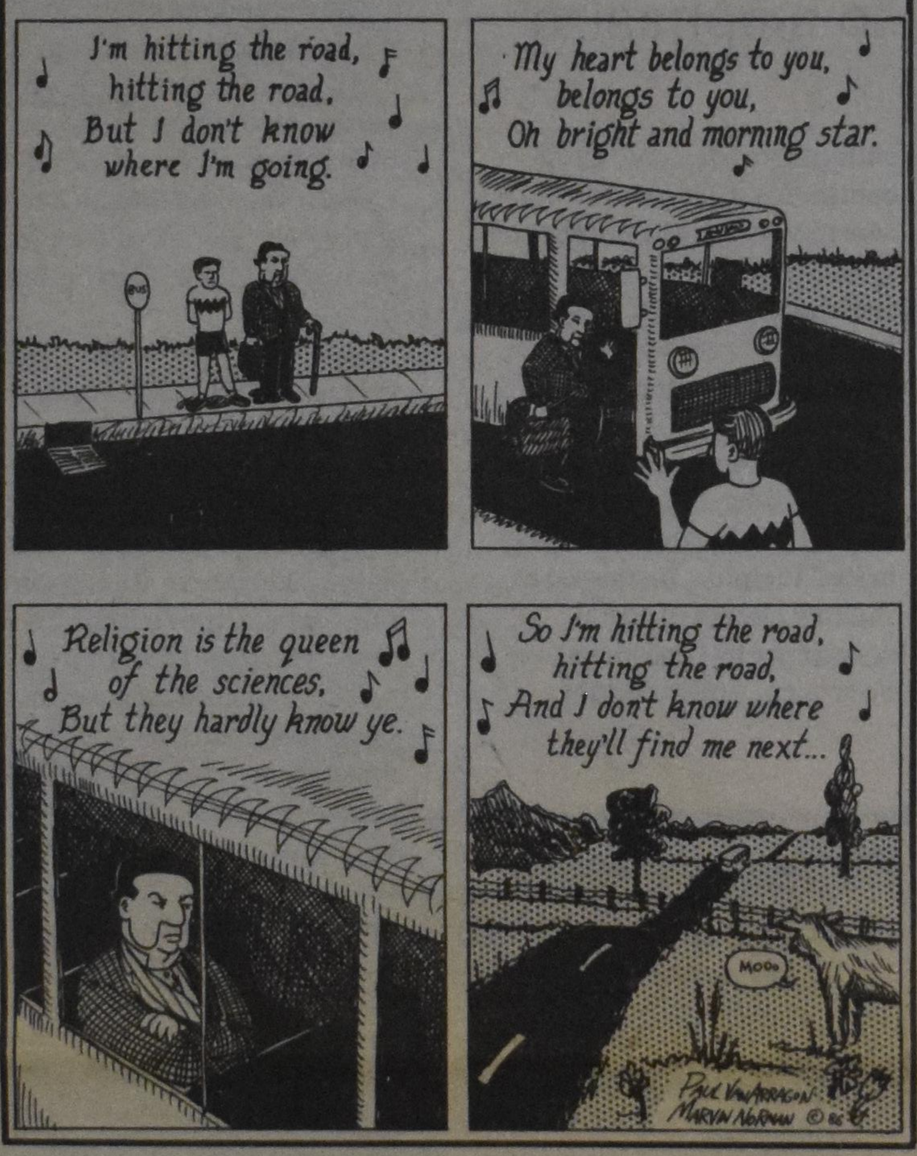
McKenna noted a "new" category of unemployed — middle-aged people, again from all backgrounds, with or without skills, professionals who have been laid off as companies close or down-size.

Responding to the situation

These trends according to McKenna, "beg the question" if the skilled, the educated, the experienced and even the privileged are losing their jobs, what is happening to the traditional unemployed groups — the young people, Native people, women, handicapped, unskilled workers ...?"

McKenna's report calls the church to increased action in helping the unemployed. It includes 43 long-term and 17 short-term strategies for churches and community groups to use in their efforts in dealing with unemployment. These will be presented to this year's General Synod to be held in Winnipeg in June.

Kuyper's Kapers


I'm hitting the road, hitting the road. But I don't know where I'm going.
My heart belongs to you, belongs to you, Oh bright and morning star.
Religion is the queen of the sciences, But they hardly know ye.
So I'm hitting the road, hitting the road, And I don't know where they'll find me next...
MOON
PAUL VANARRAGON MARVIN NORMAN ©86

NIV Study Bible reaches 530,000 copies in print

The New International Version Study Bible has reached 530,000 copies in print since its release last September, according to Linda Peterson, Manager of Advertising and Sales Promotion, Zondervan Bible Publishers, Grand Rapids, Michigan.

"There has been a pent-up demand for years for a study Bible prepared specifically for the NIV by the NIV translators," Peterson said.

In development stages for 10 years, *The NIV Study Bible* has involved hundreds of translators, stylists, writers and artists. Proofreading alone was a two-year effort involving six readers.

The NIV translators who were editors on this Study Bible worked under the direction of General Editor Dr. Kenneth Barker, formerly Director of Bible Translations, International Bible Society; E. Brunswick, New Jersey, newly-appointed Dean, Capitol Bible Seminary, Lanham, Maryland. Associate editors are John Stek, professor of Old Testament, Calvin Theological Seminary, Grand Rapids; Dr. Donald Burdick, professor of New Testament, Conservative Baptist Seminary, Denver, Colorado; Dr. Walter Wessel and Dr. Ronald Youngblood, professors of New Testament and of Old Testament, respectively, Bethel Seminary West, San Diego, California.

Pensive Dutchie

Syrt Wolters

Inter-denominational schools, Part III:

How to cope with possible "dangers"

Some time ago I wrote about what Pacific Christian School in Victoria is doing to cope with complications that occur when Christian schools are inter-denominational. In my opinion it is of the greatest importance to build up an awareness of what a Christian school really should be. Hardly anybody will quarrel about the statement that "schools are for preparation for life." Of course, immediately the question, "What is life?" comes up. What is its origin, destination, meaning?

Because these questions are charged with religion, we cannot escape the conclusion that all schools are religious, Christian or not. In most public schools it is the secular-humanistic religion which gives shape to the curriculum and method of teaching. If a school does not believe nor acknowledges the Lordship of Christ in all of life, the preparation for life in such a school will miss the mark of Kingdom service.

The Christian school aims to prepare children for a life of obedience in that Kingdom of Christ when they take their place in society.

Christian "atmosphere" or more than that?

Many Christians who send their children to a Christian school don't think that far. Many are only looking for a Christian "atmosphere" — for Christian teachers, a school where the Bible is being taught and where the days are begun with prayer.

At the same time many "newcomers" to our school are elated by the much wider scope of what a Christian school really is. Several of them become excellent promotors of Christian schools.

The "orientation sessions," which we have are confronting those parents with the question, "How 'Christ-centred' is your living?" It is one thing to be enthused about having your children trained for a Christ-centred life, but living such a Christ-centred life yourself as parents may be something else. So, at such sessions people are shown that our faith in Jesus Christ must have consequences for how we live economically, socially, politically, etc. As the communion of saints we must develop a biblical lifestyle.

Are our parents doing this? Are we showing with our lives what we want our children to be trained for? You can imagine what a great challenge our Christian schools have! Of course, in a heavily secular society we cannot expect wonders overnight. It will take years of being exposed to such thinking in order to come to grips with the consequences of our faith for our communal living. But, if we will ever have any hope of changing the "prevailing mind" in society, it must come from preaching in the churches and teaching of politics, social relations, etc. On this score I have a rather serious concern. About that next time.

Syrt Wolters works Tuesdays, Thursdays and Saturdays at "Barber Syrt at Valentino's, 706 View Street, Victoria, B.C. (Tel. 382-2461).

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Church

Marian Van Til, page editor

Billy Graham conference in Amsterdam to make religious broadcast history

AMSTERDAM (ICIE)— One of the most ambitious projects in religious broadcast history is taking shape around a landmark international conference to be hosted by Evangelist Billy Graham in this Dutch city July 12-21, say organizers of the International Conference for Itinerant Evangelists (ICIE), also known as "Amsterdam 86."

A consortium of Christian broadcast organizations from around the world will saturate North American airwaves with eight nightly one-hour magazine-style radio programs from Amsterdam 86 by satellite and produce daily programs in 20 languages for worldwide distribution by traditional means, explain the planners.

"This is the greatest joint endeavour ever in Christian broadcasting," declared Paul Ramseyer, head of SkyLight Satellite Network and Radio Station KTIS in Minneapolis.

The North American hour-long programs will be aired by SkyLight, Moody Broadcasting Network of Chicago, and Satellite Radio Network, based in North Carolina. The three networks serve a total of 500 affiliated stations. Other stations will also be able to carry the programs, to be beamed across the Atlantic by the National Public Radio Satellite. A joint production team from SkyLight, Moody and ICIE will produce the programs.

Additionally, say spokesmen, International Media Service of Washington, D.C. will provide daily news and feature coverage from Amsterdam to well over 100 North American radio stations by satellite.

Approximately 8,000 evangelists from over 175 nations and territories have been invited to attend ICIE, making it perhaps the most representative multi-national gathering ever convened, according to Conference researchers. With its ranks swelled to some 10,000 by observers, staff, speakers and journalists, ICIE also will be the largest international conference ever held in The Netherlands, and perhaps in all of Europe, they say.

Methodists urged to emphasize evangelism

NASHVILLE, Tenn. (WEIS) — United Methodists attending a biennial Congress on Evangelism here were told that people today are hungry for more than bread. They are also hungry "for the Bread of Life, which comes from a right relationship with the living God," the 1,800 participants were told at the meeting which was held early this year.

Professor George Morris of Emory University's Candler School of Theology in Atlanta stated that while the United Methodist Church has excelled in good deeds, reluctance to "name the Name in whom we do the deed" has lessened enthusiasm for joining and continuing in church work. Dr. Morris was one of a number of speakers at the meeting who criticized mainline Christians for emphasizing social action to the exclusion of personal evangelism.

Another speaker, Professor Ronald Sider of Eastern Baptist Theological Seminary in Philadelphia, dismissed as shallow any act of social conscience by Christians with no biblical, spiritual base.

Christian Reformed Church

Called

— to Bethel, Listowel, Ont., Rev. John W. Jongsma of Shalom, Brantford, Ont.

Change of address and service time

The First Chr. Ref. Church of Barrie, Ont. meets at 156 St. Vincent St. Morning worship is at 9 a.m. (instead of 10 a.m.) The evening service is still at 7:30 p.m.

Rime or reason

The organist wed the pastor
and immediately thereafter
one could hear the Sunday's
sermons
being played on the
harmonium.

Klaas Sis

The synod invented the quota
so the Boards would know
what they could spend,
but from Alberta to Dakota
the solicitations have no end.

Sy Nodd

Pastoral Pondering

Let us march to war!

This last time I write for Pastoral Ponderings I have been looking for something light and humorous. I firmly believe that the church that cannot smile and laugh does not live as a redeemed church. However, try as I may, nothing funny comes to mind.

What does come to mind is a recent brotherly, but fierce conversation about liberals in the church. Now if conservatives are those who remain loyal to the Scriptures and liberals are those who free themselves from Scripture, it is time for us to go to war, to defeat our enemies, pure and simple. Only matters are not that black and white or that simple.

Before we are able to go to war against true liberalism we need to go to war against some sins that burden us in that war. I can think of several. There is the sin of labelling. I refer to the tendency to label a liberal anyone who disagrees with us, or who interprets Scripture differently than we do. It is very effective. Label someone a liberal, and immediately you have made sure that a large section of the church will not longer trust him or even listen to him. Besides being very effective, it is also very dishonest.

Closely linked to labelling is the sin of suspicion. It means that just because something has been said by a certain person labelled as a liberal, you suspect whatever he says. There is the suspicion of everything that comes from certain colleges. The suspicion that synods are nothing but political bodies which pre-cook everything, leading the church in the wrong direction. Everywhere there are conspiracies. Suspicion creates an atmosphere in which the devil can work very effectively but from which the Holy Spirit will remove Himself.

There is the sin of generalization. Just because you know one or two city churches which may show signs of dying, does not mean all city churches are like that. Just because a few professors make controversial statements, does not mean that none are to be trusted. Generalization like that is a sin of dishonesty and is destructive to the church. It makes any healing impossible. And how we need healing.

There is the sin of failure to listen and to try to understand each other. This is the sin of wholesale condemnation. It may well be we must condemn, but not until we have been careful to listen to the other. Until we have made sure that what we think he said, is indeed what he did say, until we know that what we thought was wrong, is wrong indeed. No renewal has ever come to the church that created a spirit of negativism. A spirit that only condemns and does not encourage.

There is the sin of lovelessness. Of thinking ourselves better than the other, and saying so. Of condemning and suspecting without praying. I must say that I hear a lot of condemnation, but precious little prayer for those with whom we differ.

If a liberal is one who frees himself from the Word, and wants to lead the church in that direction, I call you to battle, immediately. Let us rid ourselves of such. But the battle must be the battle of Christ, fought in His Spirit. Indiscriminate bombing will probably miss the enemy, but it will always kill great numbers of the innocent. Let us fight, but not until we have learned how to fight, or we will do more damage than good.

Jack Quartel is pastor of Faith Christian Reformed Church in Burlington, Ontario.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR.	9:00am	1340
Edmonton-CHQT.	7:30am	1110
Edson-CJYR.	10:00am	970
Ft. McMurray-CJOK.	9:00am	1230
Taber-CKTA.	8:00am	1570
St. Albert-CKST.	8:00am	1070

BRITISH COLUMBIA

Abbotsford-CFVR.	11:30am	850
Burns Lake-CFLD.	9:15am	1400
Kitimat-CKTK.	8:30am	1230
Osoyoos-CKOO.	8:30am	1490
Penticton-CKOK.	8:30am	800
Port Alberni-CJAV *(Tues.)*	9:30 pm	1240
Prince George-CJBC	8:30am	94.3
Smithers-CFBV.	9:15am	1230
Summerland-CKSP.	8:30am	1450
Terrace-CFTK.	8:30am	590
Vancouver-CJVB.	9:00am	1470
Vernon-CJIB.	9:30pm	940

MANITOBA

Altona-CFAM.	9:30am	950
Boissevain-CJRB.	9:30am	1220
Steinbach-CHSM.	9:30am	1250
Winnipeg-CKJS.	9:15am	810

NOVA SCOTIA

Digby-CKDY.	8:30am	1420
Kentville-CKEN.	8:30am	1490
Middleton-CKAD.	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY.	8:30am	103.1
Windsor-CFAB.	8:30am	1450

ONTARIO

Ajax-CHOO.	9:30am	1390
Atikokan-CFAK.	10:30am	1240
Chatham-CFCO.	9:30pm	630
Brantford-CKPC.	10:00pm	1380
Ft. Frances-CFOB.	10:30am	800
Guelph-CJOY.	9:00p.m.	1460
Hamilton-CHAM.	7:30am	1280
Kapuskasing-CKAP.	9:00am	580
Kingston-CFMK.	10:00am	96.3
Newmarket-CKAN.	9:30am	1480
Ottawa-CFGO.	8:30am	1200
Owen Sound-CFOS	10:30am	560
Pembroke-CHOV *(Sat.)*	6:00pm	1350
St. Catharines-CKTB	9:00am	97.7
Slt. Ste. Marie-CFYN	10:00am	1050
Sarnia-CHOK.	6:45am	1070
Stratford-CJCS.	8:45am	1240
Wingham-CKNX.	10:30am	920
Woodstock-CKDK.	8:30am	1340

NEW BRUNSWICK

Fredericton-CFNB.	6:30pm	550
Newcastle-CFAN.	9:00am	790
Saint John-CHSJ.	9:00am	1150

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PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall.	9:30am	1170
CFCL-Timmins.	9:30am	620

QUEBEC

CHRS-Montreal.	8:00am	1090
CKLM-Montreal.	9:15am	1570
CKCV-Quebec City.	7:15am	1280
CHLN-Three Rivers.	7:45am	550

The program is heard on Sundays unless otherwise indicated.

THE BACK TO GOD HOUR

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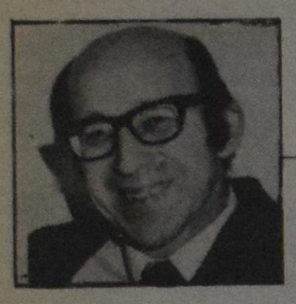

Pastoral letter

Leonard Schalkwyk

Children at the Lord's Supper?

The other day the Agenda for the Christian Reformed Synod 1986 arrived. There are several interesting items. There is the Contemporary Testimony, there is the new Psalter Hymnal for approval, there is the report of the Committee concerning Alcohol Abuse. All these are important items.

What age maturity?

But one report struck me for its fiery tone and sweeping changes. I was not particularly interested in it, but became so while reading it.

It is the "Report of the Committee to study the issue of covenant children partaking of the Lord's Supper."

For a long time it has been the custom that young people make public profession of faith in late adolescence (17 or older). This custom developed, because a person says "I do" to Jesus, for keeps. In the late teenage years a person starts to look at life from a different angle. Then life-determining decisions have to be taken: what job shall I choose, which marriage-partner shall I take, which God shall I serve? These must be free decisions, without coercion, in maturity.

Delinquent church?

The majority report of the committee is strongly in favour of having children partake in early adolescence. "It is the judgment of our committee that, in general, the present practice is without biblical warrant, detrimental to the covenant community and harmful to the spiritual growth of covenant youth. Such hesitance ... undercuts the very reason for the church's existence, [the bringing of its youth and the nations into full communion with Christ for one glory of God].

Were previous generations that wrong? Why did not any of the committee members, in the past mention "such neglect of the Christian church?" (p. 362).

The answer is: children at Communion is the in-thing to do.

It was boosted by the 1971 conference of the World Council of Churches and has spread throughout the mainline denominations such as the Presbyterians, Methodists, Lutherans and the churches in The Netherlands. (page 348) Many churches began to invite all their children to the table of the Lord.

The age-old question

This is also what a minority report of the Committee suggests. Dr. Russell Maatman wants to admit to communion any child that happens to be in the church service, regardless of age, even three and four-year olds. Then, at late adolescence they can make profession of faith. Now the Church Order stipulates that profession of faith precede partaking of communion.

In another minority report, Rev. Helder suggests that the children be around the age of seven. Rev. Helder wants the consistory — after discussion — to give this child special permission, which is published in the bulletin. Then, as adolescent, he/she can make public profession of faith.

However, the majority report of the Committee wants to go another route: Let there be no change in the Church Order, but let the churches insist that public profession of faith be done earlier (age 12-14). Let the church press that they do profession of faith before the turbulent teenage years, not after they have sown their "wild oats." Catechism classes should continue throughout high school age, also after profession of faith.

Full membership?

But what about attendance at congregational meetings? What about voting for officebearers? Answer: let each consistory set an age that confessing members can start to vote. And what about being eligible for officebearers? That would be at the same age.

At certain times in church history there has been child participation of the Lord's Supper. That it no sin. But was it wise? *Why did the age always tend to go up?* I think for a good reason. It is: wait till young people are mature enough to make a decision-for-Christ for life. (If they make it as a child, they can say that they were talked into it.)

Before we join this fad of our days, let us think it over. That is what the Committee suggests. They recommend reflection. No hasty decision at this year's Synod.

They recommend that Synod decide that churches can send their views to the Committee till December 1, 1986, and that the Committee report next year.

In major changes such a time of reflection can be very wholesome. One thing is sure: to love Jesus is the most important thing in life, no matter what age you are, no matter whether you can partake of communion as yet or not. Let's all love Him and follow Him.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

First Smedes award presented

Rev. Dirk Hart (left), Minister of Evangelism of the Christian Reformed Church, presents the first Wesley Smedes Memorial Award to Senior Seminarian Dave Struyk at the Seminary Awards chapel held Wednesday, May 14. Struyk, from Paterson, NJ, received the award of $250 for presenting the best paper on "The Strategy and Practice of Evangelism in the Local Church." The late Rev. Wesley Smedes was Minister of Evangelism of the Christian Reformed Church for 17 years, and the memorial fund was established by Home Missions and funded by gifts given in memory of Wesley Smedes.

Dutch church to stay in RES

LUNTEREN, Neth. (RES) — The General Synod of the Reformed Churches in The Netherlands (GKN) decided here on March 3, 1986, to continue membership in the RES pending revision of the RES Constitution. Among the reasons given for continued membership was the decision of RES Chicago 1984 on race relations.

The Synod decided not to comply with the request of the RES to withdraw its pastoral advice on homophilial people because "the RES has failed to produce a theological report on homophilia which RES Nimes 1980 had promised to make at the request of the Reformed Churches in The Netherlands." The advice which the GKN was asked to withdraw urged acceptance of homophilial members in the full life of the church but did not, in the judgment of Synod, constitute an ethical pronouncement on the phenomenon homophilia.

Five Scottish churches recognize each other

EDINBURGH, Scotland (EP) — Five denominational groups in Scotland have agreed to recognize one another. Members of the participating bodies can take communion with any church involved in the agreement, and ministers will be allowed to celebrate sacraments in any of the participating churches.

Denominational leaders also resolved to seek new ways to work together, including local ecumenical projects, shared lay training and regular shared worship.

Participating denominations include: the Church of Scotland, the Congregational Union, the Methodist Synod, the United Free Church, and the United Reformed Church.

Bingo out, tithing in

NEW YORK, N.Y. (EP) — A word intimately associated with the Roman Catholic Church — "Bingo" — may be heard less often in coming years, if Cardinal John J. O'Connor has his way. O'Connor is considering phasing out fundraising Bingo games, and replacing them with an emphasis on tithing.

In a recent advisory meeting with about 30 priests, O'Connor complained that bingo "orients a parish to money-raising rather than the spiritual," according to a church newspaper, *Catholic New York*. O'Connor said he wanted to "come up with a dignified substitute that de-emphasizes this kind of approach."

Tithing, a practice rooted in Old Testament law where parishioners pledge a tenth of their incomes, would offer "outstanding potential for building a sense of community," O'Connor said.

Bingo and other fund-raising events earned $11.1 million for the archdiocese in 1983-84, the most recent fiscal year on record. Tithing has not been emphasized in the New York archdiocese.

Smile

A smile may cheer
only one body
or it may cheer
one hundred;
But remember,
a frown will cheer
nobody.

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Education

Henry de Jong, page editor

Speling for home and skool outrajus

Henry de Jong

TORONTO, Ont. — "Yu alredy kno that our speling iz a chaotic mess, and yu hav red about the hi level of illiterasy in Canada," says Ted Culp of Toronto. "You're kidding!" you might well reply. "Is it that bad?"

Well, Ted Culp is not illiterate and, in fact, he is very careful about his spelling. He is the "Nasional President of The Simplified Spelling Society Ov Canada" (SSSC).

This organization, says one of its information sheets, "is non-profit, tax exempt, founded by business people, educators and other professionals concerned with the problem created by inconsistencies of English spelling." That puts it mildly, for people who have mastered the English language.

For others, the society proclaims that "our current speling iz ... a retardant, regressiv, repulsiv, outrajusly erratic, shockingly inefisient, egreejusly injudisius, injureus, infereor, irrasional, and disgusting mess," which "desperatly needs to be reformed and rasionalized."

Help for the teecher

One of the Society's principal concerns is that of teaching reading and writing skills to students. It notes that "poor reading and writing skills are highly correlated with problems such as unemployment, delinquency, welfare support, street crime, etc."

According to Ted Culp, "ther ar 5-milion educated, adult Canadeans who ar illeterat, with 60-milion illiterat adults in the U.S.A.! In each anglofonic cuntry ther are milions of sitizens who can not reed and rite the langwaje that they speek!"

The SSSC suggests that there is "strong evidence" linking difficulties in learning to read and write with our inconsistent spelling system. "Children trained to read in fonemic spelling forms lern more easily and produce lower rates of failure than do children using traditional spelling," it claims.

Tu much tu lose

Indeed, it is difficult to teach English spelling, says Joan Stob, and a simplified spelling would save time. Stob is the Series Editor at Christian Schools International (CSI) in Grand Rapids, Michigan. She is one of three authors of CSI's *Spelling Spectra,* a complete, basic spelling curriculum.

But, she added, there is "so much to lose" by simplifying the language to the extent that the SSSC advocates. The CSI curriculum encourages a positive approach to the peculiarities of the English language.

"There are reasons for the way words are spelled," said Ms. Stob, and students are encouraged to get a feeling for those reasons. Language, she said, "is not just a skill but is tied to culture, to history and is a basic part of our lives."

If spelling were simplified, Stob suggested, the logical connection between words having the same roots might be lost. The relationship of "woman" to "women," for example, would be less clear if the spelling were changed to "women" and "wimin."

The *CSI Publications Catalog*(ue — Americans have been simplifying spelling for some time already) claims that "*Spelling Spectra* helps students care about spelling as a way to love and serve God and others. The series explains the development of language, writing and spelling to let students know why words are spelled as they are. It shows the variety within patterns of words and prompts enjoyment in word study."

Revulsion

Joan Stob figures that a radical simplification of English spelling would never be tolerated anyway. She cited the experience of several newspapers that dared to change "through" to "thru" and "night" to "nite." Public pressure soon forced them back to ancient English.

Some people get very irritated by the "impurities" that are creeping into the language. The SSSC is keenly aware of this. It has issued this warning, "At this time never change a 'c' tu a 'k.' We must avoid creating revulsion."

Of course, some simplifications are inevitable and even natural. The ending -our will very likely become -or, north as well as south of the border. Likewise with -re to -er. And, as already noted, some -gue words are dropping the last two letters.

But it doesn't seem likely that the other 10 reforms of "Faze 1" will fare as well, let alone "Faze 2" and beyond.

(Note: students of the English language who are seeking an excuse for their "simple" spelling can join the SSSC by contacting The Simplified Spelling Society of Canada, 22 Montrose Ave., Toronto, ON, Canada M6J 2T7)

"The most important result of Spelling Spectra is that you lead students to care about how words are put together, about how and why spellings change, about spelling correctly so that God's name is praised."
from the teacher editions of Spelling Spectra

Tolerance and understanding in the Alpha Omega Program

An evaluation by Alberta Education in "an audit of selected private school programs

The Alpha Omega Program is very similar to the A.C.E. (Accelerated Christian Education) program in that it is organized around self-contained study guides known as LIFEPACs. Not only do the two programs share the same instructional approach, but both make extensive use of learning materials which have a strong religious orientation and which are produced in the United States.

An important goal of the Alpha Omega program is its spiritual purpose, guiding students into a personal relationship with God, and developing knowledge, habits and attitudes related to Christian living. The program developers have attempted to accomplish this aim in two distinct ways: through a Bible course, grades 1-12; and by integrating Christian concepts with LIFEPAC academic content. Both of these practices were rated as problematic by evaluators as they applied the tolerance and understanding criteria.

The integration of Christian concepts and the developer's interpretations of Christian beliefs presents a problem in junior high science and high school biology. The statement is made that only those scientific ideas which are in agreement with the Bible are to be believed. In the view of those who examined these documents, statements of this kind do not contribute to the formation of sound scientific attitudes. The writers of Alpha Omega science and biology materials should be more respectful toward those who approach scientific data from a differing perspective.

The Bible LIFEPACs likewise constituted a dilemma for reviewers. If they are intended to enable children to engage in religious instruction, these materials are quite satisfactory. Because all Alberta schools are permitted to offer religious instruction and also to select the religious content, an evaluation of these materials would not be required. There are no provincial criteria for approving such materials.

If, on the other hand, the Bible LIFEPACs are to be used with credit courses or junior high options, they leave a great deal to be desired. Statements to the effect that all "other" religious faiths practise "false worship"; that they worship "false gods"; and are therefore "wicked," do not promote tolerance and understanding of others. These statements themselves are sufficient justification for rejecting this set of LIFEPACs or requiring their modification. Certainly, teaching children that one's religion represents "truth" should be accompanied by the teaching of respect for, and understanding of, those who believe otherwise.

Catholic students score higher

Test scores provided by the National Assessment of Educational Progress show that the reading achievement of Catholic school students is higher than the national average, even when classified by sex, race, ethnicity and geographic region.

The study's author, Valerie Lee says she cannot explain conclusively why Catholic school students score higher, she notes that they tend to watch less television, do more homework, take more academic courses in high school, and receive more instruction in academic areas than those in public schools.

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Family

Can one be both right and wrong?

Al Wolters

In the current interchange between Rev. Tuyl and the Editor on the question of God's hand in the disasters which befall us, my sympathies are entirely on the side of Rev. Tuyl. This is perhaps not surprising, since he was my pastor in Toronto for a good 10 years, and I must have heard about a thousand of his sermons. (I need hardly point out, gentle reader, what this figure tells you about my church attendance!)

Not only does Rev. Tuyl have the Reformed confessions on his side (which everyone agrees is not the primary issue), but there are also very strong biblical grounds to which he quite rightly appeals. There are many places in Scripture where God is said not only to permit evil to befall his children, but actually to initiate it. Apart from the texts which Rev. Tuyl quotes in his latest column, there are many other, even starker passages, which make this point.

I think, for example, of the prophet Amos, who says: "When a trumpet sounds in a city, do not the people tremble? When disaster comes to a city, has not the Lord caused it?" (3:7)

This same Amos hurls at the Israelites a whole series of rhetorical questions to the same effect in chapter 4:6-12.

The words of Eliphaz

In fact, I take Rev. Tuyl's biblical case to be so strong, that I do not think he needs any further support, either from myself or anyone else. Instead, I would like to ask a question about the Scripture verse with which he concludes his article: "He wounds, but He binds up; He smites, but His hands heal." (Job 5:18)

This is a verse which I have known since I was a child, because a wooden plaque with the Dutch version of this text was prominently displayed in my parental home. To this day, as far as I know, it still hangs in the master bedroom at home in Victoria, and I know it puts into words a confession that means a lot in our family. Perhaps, even more than many subsequent sermons, this unspoken confession over my childhood years has predisposed me to agree as cordially as I do with Rev. Tuyl's position.

But now my question. In recent years, and again during the last few months and weeks, I have had occasion to make a closer study of the book of Job. I have discovered, to my not inconsiderable surprise, that the words of this text come from the mouth of Eliphaz, the most prominent of Job's three friends, the very man to whom God says at the end of the book, "I am angry with you and your two friends, because you have not spoken of me what is right, as my servant Job has." (Job. 42:7) Could it be that the book of Job challenges the very view which Rev. Tuyl and I believe is fully biblical, and that Mr. Witvoet (perish the thought!) might have a point after all?

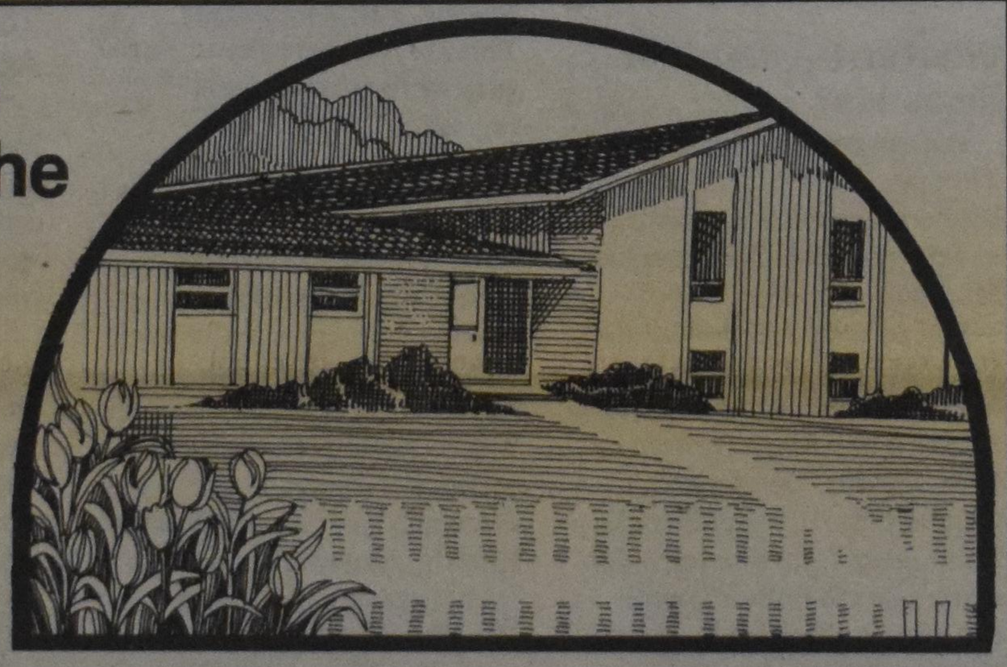
Sound doctrine misapplied

The question is complicated, because the apostle Paul, like Rev. Tuyl, quotes this same speech of Eliphaz as Scripture (1 Corinthians 3:19), and also fails to alert his readers to the fact that this is one of Job's friends speaking. Apparently Eliphaz was right after all! How can the first speech of Eliphaz be condemned by the Lord and used as a proof text by Paul? Can Eliphaz be wrong and right at the same time?

I suspect, gentle reader, that the answer to that question may be yes — that this is in fact a good part of the point of the book of Job. Sound doctrine, when misapplied, becomes falsehood. Rev. Tuyl's position, in certain deformations of it, needs to be opposed by Mr. Witvoet.

Al Wolters teaches Bible and Greek at Redeemer College, Hamilton, Ontario.

Where the dear and the bungalow range



Bert Witvoet

In talking with a group of coworkers the other day, I discovered that each of us has a sense of homecoming that exceeds the mere entrance of a building. All of us after work enter *an area* that makes us feel we're "home." It seems that in our minds we have drawn boundaries that keep within them our homeland — the streets we walk, the shops we frequent and the neighbourhood we cherish.

Early in the morning we prepare ourselves to leave this homeland. It is not always so easy. The bed is most reluctant to let us go, and the cozy house calls after us, "You're sure you want to go?" An elderly neighbour, leisurely sweeping the front walk, makes us wonder what can be so important out there that we must leave this little paradise. But we press on, knowing that where duty calls or danger, "be never wanting there."

At a certain point in our reluctant move outward, we cross the border of our homeland. In most cases that border is a street or a highway. It can be a railroad or a hill or a group of buildings. Whatever it is, we know we have now entered hostile territory. We are foreigners now. If we do see someone else from our homeland along the way, we make it a point to greet each other exuberantly. It's nice to find another piece of "us" walking or driving along in no-mansland.

Once at work, our duties absorb us. The workplace, which has become a surrogate homeland for us, provides us with certain comforts and familiar objects. We do identify with the place ... a little, and we do feel we have half a dozen things in common with the other workers. But in our heart of hearts we know, this is not an abiding place. We are mere sojourners here, nostalgically thinking of our better country. These people we work with are not our neighbours, let alone our family; they are fellow inmates.

When in the afternoon the whistle blows, the bell goes (the cock crows?) or the fatigue shows, we know it's time to leave our place of employment. Suddenly, we feel more energetic. Instinct has awoken us to the fact that we are going back to our homeland.

We quickly sort out a few last things, grab our belongings, say goodnight to our fellow workers, and walk or run to our vehicles with more vigour than we had in the morning. The car seems to have improved its level of energy too — it has no difficulty starting. It seems to smell the stable!

The traffic may be heavy, the clouds may be emptying a lake overhead, the gas gauge may be hovering near empty, it does not matter — only two more kilometres to go before we cross that border into Beulahland. You find yourself softly singing "Oh when the saints go marching in, I want to be in that number." One hundred metres to go, 20 metres, five, two, one ... ahhh, back in residential zone X — *my* borough, *my* ward, *my* school district, *my* social enclave, where the mill rate is decent and the garbage is picked up on Thursdays.

Too bad that highway bridge is not a drawbridge. Shall we suggest to our alderman to have cannons installed along the perimeters? You never know these days. I'd be willing to up my taxes just to keep the rest of humanity out for the night.

Cinema Summaries

Marian Van Til

My American Cousin

Rated Family
Stars Margaret Langrick, John Wildman
Directed by Sandy Wilson

My American Cousin is a poignant, eerily accurate portrayal of a slice of teen-aged life in North America in 1959. Sandy is an almost-13-year old who is just awakening to adulthood. But her mother, she feels, still treats her as a child. She, like so many her age — then and now — is bored with life. The fact that she lives on a ranch (called "Paradise") in B.C. amidst mountains and rivers which offer spectacular scenery impresses her not at all. It's old hat, and besides, what kid should care about stuff like that? The nearby small town, also, is just too typical.

Into a life in which "nothing ever happens" drops Butch, Sandy's cousin from California. He shows up one night at the remote Paradise Ranch in a red cadillac convertible, flashing a charming smile, aware of how attractive he is. Sandy is at first thrilled with her cousin — hanging around with him and riding in his car is a kind of badge of sophistication she can proudly wear for her friends, and they benefit indirectly as well. But Butch is consumed with upholding his "cool" image and is mildly disgusted, even humiliated, by the adulation of a gaggle of 13-year olds.

Sandy, gradually, at first unwittingly, then willingly, becomes an accomplice to Butch in his effort to impress a girl he likes and to avoid her current boyfriend. Sandy also defends him to her parents. Butch and Sandy, each alienated in their own way from the adults in their lives, develop an unexpected comradery and reliance on one another that transcends their other more superficial relationships.

These teenagers are not modern kids in disguise. There is a real sweetness about their lives and times that makes one long for such uncomplicated days. Yet their story speaks to people of all ages in 1986 — to anyone who is facing or has faced the problems of growing up.

There are no explicitly Christian answer to those problems in this film, but it's a film that values genuine communication, caring and understanding between people of all ages. As its rating as family entertainment attests, it can profitably be seen and discussed by one's whole family.

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Feature

The Apostle Thomas founded the Christian Church in In

John H. Martens

Since time immemorial there have been Christians living along the south-west coast of India, known as the Malabar coast. Also on the opposite shore of the Indian peninsula, on the so-called Coromandel coast, there has, for many centuries been a Christian presence. These people call themselves Saint Thomas Christians and claim to be the descendants of local inhabitants converted to the Christian religion by the Apostle Thomas.

Tenth-century ivory carving showing John the Baptist with (above) saints Philip and Stephen and (below) saints Andrew and Thomas. **Photo:** *Eerdman's Handbook to the History of Christianity.*

Christians of the Western world, with the exception perhaps of a few scholars and historians, were throughout the ages largely ignorant of the existence of these fellow Christians in southern India. What is more, there is a tendency to relegate the claims of these Christians to the realm of fables.

Yet it is not difficult to show that these Saint Thomas Christians are, and always have been, a genuine and bona fide branch of Christianity. Much of their history may have occurred outside the framework of Western Christianity. Western Christian dogmas and controversies may not belong to their historical baggage, as Western power structures like the Papacy and early church councils have left them untouched, nevertheless these Indian Christians can take their place with pride beside the self-assured Christians of the West.

What about the other disciples?

Is it then really true that Thomas, the Doubter, later in life became an ardent apostle and propagandist for Jesus his Master?

It is, of course, a well-known fact that Peter preached in Asia Minor and later corresponded from Rome with converts in Asia, Pontus, Galatia and Cappadocia. It is equally well-known that John was active for many years in Ephesus, while the Apostle Paul's activities led him through most southern regions of the Roman Empire.

But what about the other nine disciples of Jesus who had also received the mandate to go out and preach the Gospel? What do we know of their missionary activities? Not too much with certainty. Nevertheless, we can only assumed that as true disciples they obeyed the injunction of their risen Master.

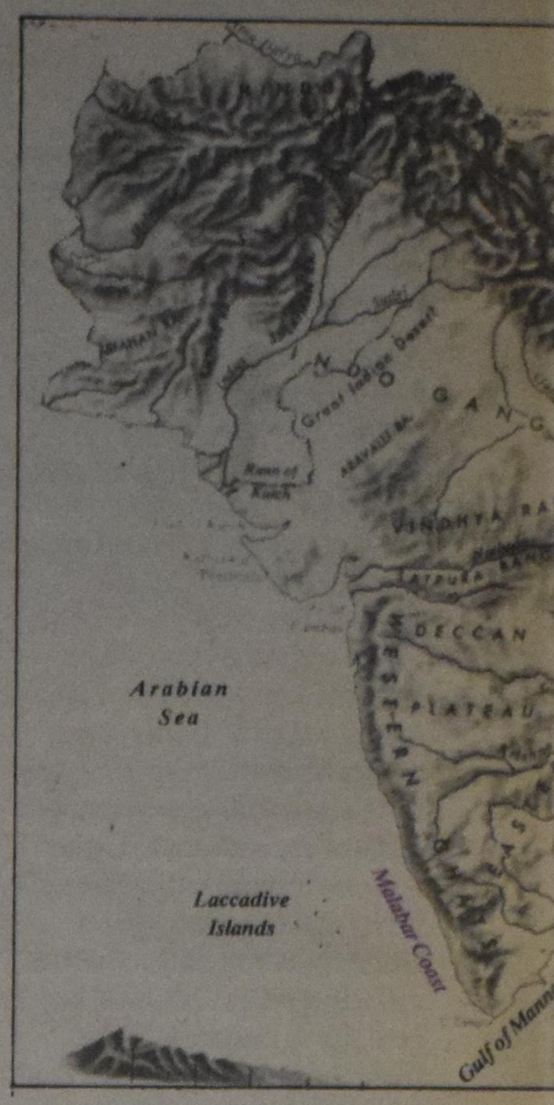
From earliest Christian times, the Apostle Thomas and his missionary activities have drawn the attention and interest of a fairly wide circle of early church authorities, bishops, Christian philosophers, church fathers and church historians.

Whereas the Western church eventually benefited from the stability of the Roman Empire, under the protection of the "Pax Romana" (Roman Peace), the regions east of the Euphrates, where the kingdom of the Parthians lay, were more volatile.

In Parthia and beyond, political conditions were at best unstable and frequently chaotic. Yet, it seems that Thomas, Gospel in hand, dared to enter these dangerous regions.

The oldest traditions speak of his career, and in the last century and a half striking archeological discoveries beyond the Euphrates have lent these traditions an air of historicity.

At no time does tradition mention the apostle evangelizing within the Roman Empire. And why would it do so, as Peter and Paul were already active there? It seems likely that Thomas and his other eight colleagues set out for the east and south. Also in those directions work was to be done.



The journeys of the Apostle Thomas

We are fortunate enough to have the writings of some of the most illustrious men of the early Western church, wherein we find reference to Thomas in conjunction with other early Christian stalwarts.

From their, and later accounts we have been able to piece together the following historical scenario: Thomas crossed the Euphrates border about A.D. 50. While preaching south of the Caspian, he came into contact with King Gondophares of Afghanistan during what is considered his first apostolic tour. This tour did not bring Thomas to the coasts of south

Sunday visits

Didy Prinzen

She sat in a rather low chair, supported by colourful cushions. Maybe it was because of the warm summer evening, but she only wore a thin, long nightgown. It accentuated the delicacy of her body. Her face, framed in short, ash-blond hair, looked remarkably young. Her skin, almost without wrinkles, was of a shine-through white, resembling old porcelain.

I was surprised that the pain I knew she had suffered for many years did not show in her features. Only her eyes betrayed it. And her hands ... they lay in her lap, crippled, like two birds with broken wings.

Her husband, my friend .... He was crippled too, after a hip operation. I had met him in the hospital where I sometimes visit the sick. He had taken a liking to me. And I to him. He was such a kind, old gentleman; so polite and quiet-mannered. He was so much the old-fashioned kind. When he had left the hospital he had asked me to visit him and his wife some time. For years already they had been confined to their home because of his wife's arthritis. Finally I was there and I was sorry I had not come sooner. They seemed to be so happy to see me.

Sitting across from me, the lady looked at me with quiet eyes. She surprised me when, all of a sudden, she said, "Your hair is pretty." I had just been thinking the same of hers — how well it suited her face! So, I replied, "I was just thinking that of yours, too!"

She seemed pleased and smiled. "Thanks," she said, "but it needs cutting."

"You just had it cut last week, dear," said her husband.

"Did I?" she asked. "I'm sorry, I forgot."

She then inquiried about my family. While I told her a little bit about them, she listened intently and seemed to enjoy so much hearing something from outside her own small world. When, in the course of our conversation, I happened to mention my mother, she said suddenly, "I remember her."

Again, my old friend corrected her. "Rachel, you have never met her."

She looked confused and asked, "Haven't I? I'm so sorry." (Somewhat ashamed, she explained, "I sometimes get things mixed up a bit.")

I quickly said, "Oh, it doesn't matter," while in the meantime pleading in my heart with my friend, "Please, don't do that!"

Darkness had crept into the room and had slowly filled the corners. It was a warm and pleasant room, with a lot of fine antiques. A beautiful tiffany lamp on a round, oak table ... a Persian rug on the floor with warm, rich colours ... two old pictures in rich golden frames on the dark wallpaper above the mantel ....

And impulsively I exclaimed, "Oh, I love your room! It's so warm, so lovely! Those pictures, that lamp ... everything here!

How delighted they both looked!

Anxiously, however, with some difficulty, my old friend got up and switched the lights on above the two pictures. He asked me if I would do the same with the light on the table next to his wife.

The lamp's soft light fell on a picture. The lady saw me look at it and said, "That's our son."

"It was a warm and pleasant room, with a lot of fine antiques."

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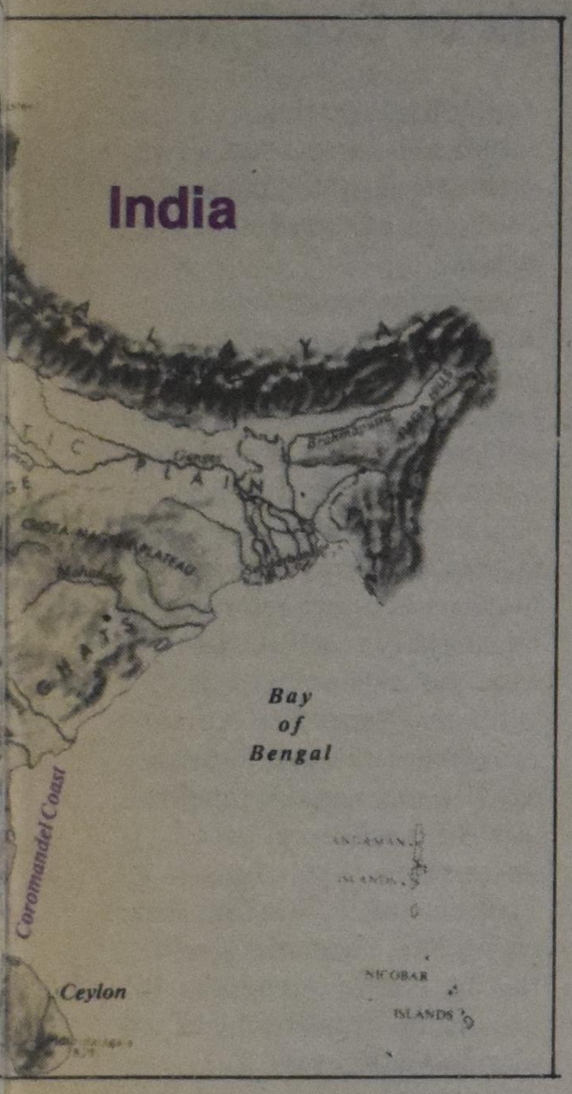

India yet. At this stage he may at most have preached in the north Indian territories of Gondophares.

An interesting tradition tells us, that at the imminent passing of Mary, mother of Jesus, all the apostles gathered at her deathbed, after which the second apostolic dispersion of the disciples allegedly took place. We cannot be sure whether the occasion of Mary's passing away brought the apostles together. Perhaps it was just the need to discuss a uniform strategy or unforeseen problems on the mission fields that prompted them to meet. That difficulties arose from time to time, we can be sure and we cannot discount the possibility that the apostles met from time to time, although the connection with Mary's death may be based on pure legend.

After such a meeting, Thomas, according to tradition, travelled from Palestine into northern Africa, passing through Ethiopia, all the while preaching the Gospel. After spending some time on the island Socotra, off the Somali Coast, the apostle took ship and landed on the west coast of India.

From the Malabar coast the apostle would not have found it difficult to cross over to the Coromandel Coast, as the mountain passes through the highlands of the Interior, known as the Ghauts, are relatively easy to cross. Finally, Thomas ended his apostolic labours on the Coromandel Coast, by a martyr's death, as is upheld by the traditions of both the Malabar and the Coromandel Coast Christians.

Names commemorate his ministry and death

Immediately south of Madras, at Mylapore, is the Cathedral of San Thome. In the countryside there are two hills, the Saint Thomas Mount, the reputed site of the apostle's violent death and the Little Mount St. Thomas, where the apostle used to pray.

Afterwards his remains were clandestinely spirited away by some pilgrim-merchant. For centuries they remained in Edessa, an early Armenan centre of Christian learning. After the victory of Islam in these regions the bones of the apostle were transferred to the Cathedral of Ortona in Italy.

Historians may not agree on all the details but there is considerable unanimity regarding the general picture.

Testimony from early scholars

This picture is significantly strengthened by leading Christian scholars from the past, who were familiar with the adventures and story of Thomas. They considered him as worthy an apostle as Peter or John and just as historical.

Ambrose, bishop of Milan, writes, "*.... (they obeyed) the saying of our Lord Jesus: go therefore, teach ye all nations. (Matt. 28:19) Even those kingdoms which were shut out by rugged mountains became accessible to them, as India to Thomas, Persia to Matthew ....*"

And listen to what Church father Jerome writes, "*He (the Divine nature) dwelt in all places: with Thomas in India, with Peter at Rome ....*"

John Chrysostom also refers to the apostle, while closer at home we have a witness in the Venerable Bede (died A.D. 735), the first English historian, who informs us that, "*The Apostles of Christ, who were to be the preachers of the faith and teachers of the nations received their allotted charges in distinct parts of the world. Peter receives Rome, Andrew Achaia ... Thomas India.*"

We further mention Gregory of Tours, a fourth-century Frankish historian, who is equally familiar with the figure of Thomas.

All these men reflected the opinions and convictions of their own time. Later, pilgrimages were made to the place of execution and to Edessa, and in A.D. 884, King Alfred of England sent pilgrims with alms to Saint Thomas in India in order to seek help against the Danes. Marco Polo and John of Corvino visited the places in India associated with Thomas and spoke of many Christians there.

Saint Thomas touches the Risen Christ. Photo: *The Christian Calendar*

Lessons to be learned

The Church of Saint Thomas in Mylapore is close to the seashore and the ocean encroaches more and more on the land. Perhaps the church will someday disappear beneath the waves. But the Thomas Christians will remain. There is nothing legendary about their origin. The founder of their church changed from a doubter to one of the most adventurous and intrepid disseminators of the Gospel.

The wraps of history will gradually fall off his life and work and evermore proof will be forthcoming that Christianity can survive, cut off from Western tutelage. Perhaps that is one lesson to be learned from the story of the Saint Thomas Christians.

Another lesson is to pursue the study of the Christian past with an open mind. Then we will find abundant cause to marvel at the spirit of early preachers, who had seen the Master Himself. And do not say, "these are just stories of a miraculous nature, such as were believed in old times." Perhaps in its zeal to cleanse the Church, the Reformation threw overboard too lightly valid historical evidence, perhaps overgrown with irrelevant superstitions, regarding the early history of Christianity and the apostles. Theologians and Reformers have not always shown themselves to be in possession of a correct appreciation and interpretation of history.

John Martens is a history buff and free-lance writer living in Listowel, Ontario.

"Nice-looking boy," I said, and thought, "He must be much older now."

"Isn't he?" she said, very proudly. "His name is Jim. James, after his father. Right, Jim?", she asked, looking at her husband, almost as if she were afraid of making another mistake.

I looked at him too, hoping he wouldn't correct her if she was wrong.

For some reason my old friend all of a sudden looked very lonely. 't Was as if his mind had wandered far away as he sat there in his chair, staring at the floor. Then, slowly, he looked up. There was a sadness in his eyes that puzzled me and that I didn't understand.

"Yes, James," he said, "named after his father."

The lady seemed to be satisfied now. "He visits his Mom and Dad every Sunday afternoon," she went on.

"I'm so glad for you," I said, and thought, "What a highlight of the week that must be for these two lonely people."

But I felt it was time to leave. My old friend appeared to be tired. The lady did not. On the contrary, she seemed more alert and alive than when I came in.

I got up and carefully put my hand on her crippled one. "He sometimes brings his wife and baby too," she said apparently still talking about her son. Then she said, "Please, will you come back soon?"

"Yes, I will," I promised.

Although I assured my friend that I would find my way out, he seemed to be eager to see me to the door.

After having softly closed the livingroom door, he paused in the hall and said, apologetically, "Please, forgive me, but ... we don't have a son anymore. He died many years ago. He was our only child. My wife has never been able to accept it."

My heart sank. And I stammered, "But ... the visits on Sunday, the baby ... Is none of it true?"

His face lit up. "Yes," he said, "There are visits on Sunday. From our nephew, my sister's son. He keeps her happy because she thinks he's Jim. He even looks like Jim!"

"But what about you?" I wanted to ask. But I didn't.

He must have read my thoughts for he said quietly, and with a smile, "I'm all right. It doesn't really matter, does it? As long as *she* is happy. God sometimes uses strange ways to soothe the pain of those of us who cannot bear it." And he simply added, "He has answered my prayers. Who am I to question the way in which He did?"

I wholeheartedly forgave him the insignificant rectifications he had made earlier ...

As I drove away, I looked back once more. His lonely, slightly bent figure stood lingering on the stoop.

I made up my mind to see them again very soon.

Didy Prinzen writes poetry and short fiction. She lives in Whitby, Ontario.

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Books

We live in an age of idolatry

A review of Bob Goudzwaard's **Idols of Our Time**

J.C. van Oosterom

As promised in a May 16 editorial, ***Calvinist Contact*** *is featuring reviews of two Christian books on politics published in the last two years. We made our promise in order to stimulate principled thinking on the question of the Christian's political task. This week James van Oosterom evaluates the contribution made by Bob Goudzwaard's book* ***Idols of Our Time.*** *Next week he hopes to review Paul Marshall's* ***Thine is the Kingdom.***

Once every few years or so, a book happens along that brings clarity into confusion. *Idols of Our Time* is such a book.

Written by Dutch economist Bob Goudzwaard, it simplifies the riddle that bedevils the life of modern man, particularly the tyranny of idols, and boldly shows a way out of the frightening nightmare haunting modern man.

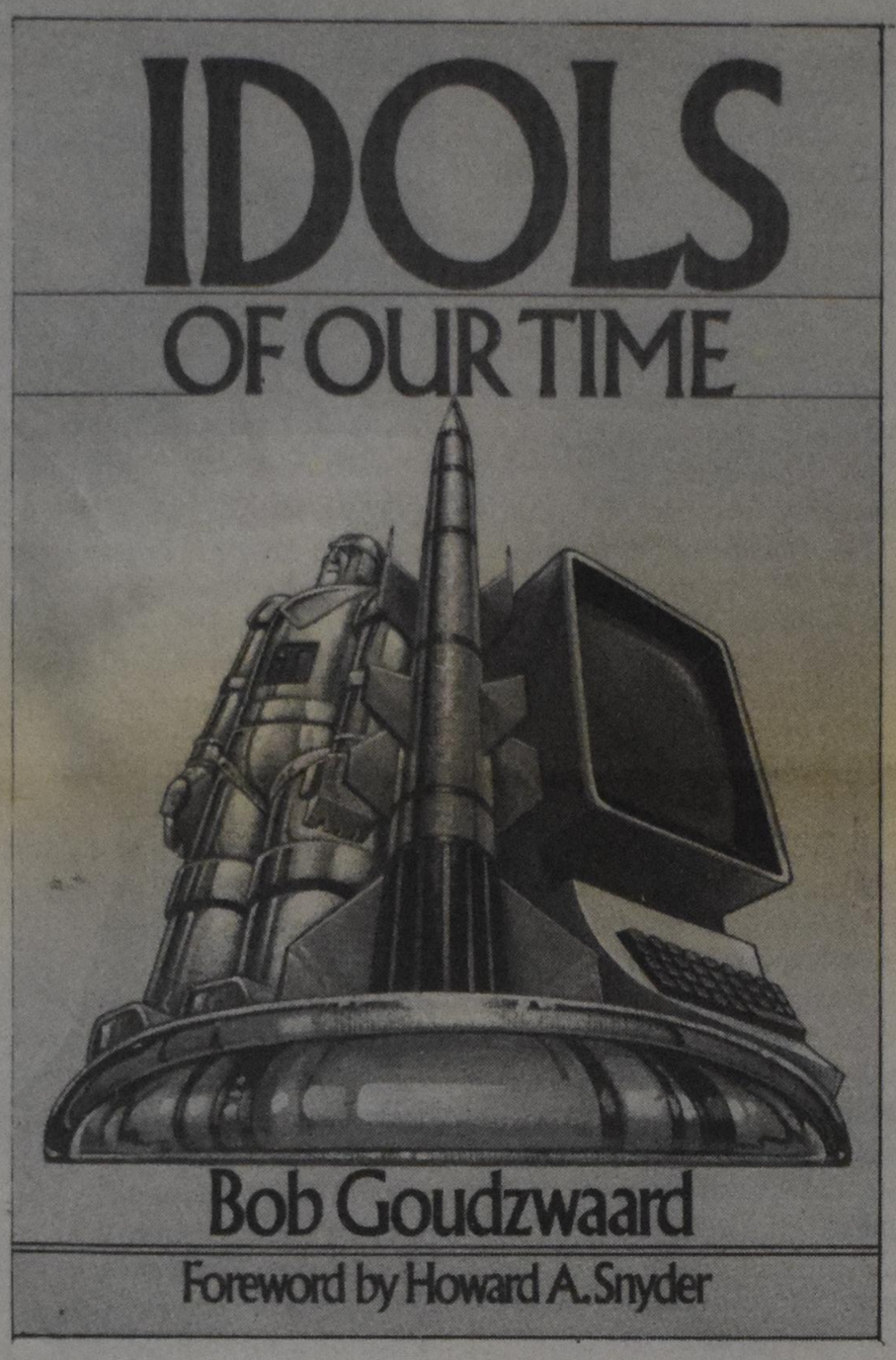
Alliance of ideologies

Goudzwaard describes four basic ideologies or idols man worships: revolution, nationalism, prosperity and security. He might have added technology and individual or civil rights, and possibly others as well, but he intended to tailor his presentation to the vision of the four horsemen of the Apocalypse. Some might find this approach objectionable as it seems to squeeze the material into a rigid mould, but to his credit he includes idols such as technology and civil rights in one or more of the four basic ideologies.

The centrepiece of *Idols* is found in the last two chapters. In Chapter 7 Goudzwaard shows how the various ideologies link up into "the monstrous alliance." Of special interest is the linkage between the arms spiral and the economic spiral. The linkage is forged by man's own greed and selfish security interests. What was first purely a desire for security against communism developed into a complex network of interrelated military and industrial Goliaths. This complex has in time come to employ so many people that it would be extremely painful to dismantle it now. Increasingly, the complex becomes a cornerstone of the economy. In that sense, large defense expenditures can be seen as the modern way of priming the economic pump. His analysis is sweeping, but much to the point.

The cross instead of circle

Modern man, says Goudzwaard in Chapter 8, is



locked up in vicious circles of his own making. Trudging endlessly on the treadmill of never-ending spirals, a slave to the gods he himself has created, there is no escape. Ultimately, he is cast into abject fatalism, a prey to doomsday thinking. His idols hypnotize him. "Consciousness alters," Goudzwaard rightly observes. "Doomsday thinking is nothing less than the final and definitive prostration before the idols of the day. It agrees that the gods control our fate. In its own way it adapts fully to their lordship ...."

The solution? Instead of the circle must come the cross, the author points out, "The only escape possible is in and through the cross of our suffering and prevailing Messiah." How? Through the proclamation, yes, but also through policies of hope.

Heeding the Torah

He recommends that on all fronts we learn to live with the concept of "enough" rather than "more." In the matter of security, this means that we observe "the laws of justice and righteousness in the Torah" and therefore reject means that clearly abrogate it.

The prosperity ideology, the author maintains, must be addressed by observing norms that also conform to the Torah. Principally, this means that the goal of an economy should not be expansion, but service. "Conversion [of the economy] is possible if we do not make selfish income demands and if we pattern ourselves after an economy of care, an economy of enough."

Goudzwaard concludes with his own specific policy proposal which warrants reading. For this reason I'm reluctant to give away the ending.

1981-1984

Detracting somewhat from the excellence of the book are some oversights that may confuse the unwary reader. For example, the book was originally published in 1981, with the translation appearing in 1984. Yet Goudzwaard refers to the March 1983 Star Wars speech, which makes the reader wonder how much material was inserted since 1981 and what exactly the author is referring to when he occasionally uses the word "now."

Much has happened since 1981. For example, it can no longer be maintained "that economic progress stimulates inflation," as he contends on p. 50. He must therefore have been thinking of the pre-stagflationary period before 1981. There is also the impact, psychological and real, of the proposed Strategic Defense Initiative, (Star Wars), to which he refers only in passing.

Some factual errors or value judgments may also compromise the over-all effect of the book, unless the reader charitably decides simply to ignore them. One concerns the references that "the Ku Klux Klan is flourishing, both in the United States and Canada." Such provocative comments, unless true, significant and properly credited, do not profit either the author or his book. And Iran is not an Arab state. And why would a scholar commit himself to calling Henry Kissinger "an impeccable witness"? And why assume that Hiroshima was the fulfilment of Alfred Nobel's dream?

As for the book's style, John Kenneth Galbraith is proof that good scholarship and a witty, readable style are not irreconcilable. Awkward, polemical sentences such as, "First it must be said that the current prosperity of the majority of us was completely lacking only a few decades ago," should be outlawed. Why not, "Most of us are more prosperous now than 20 years ago?" Outlawed also should be mixed metaphors: a "race" does not become "entrenched." Ditto for cliches like, "a revolution rearing its head." And what to do with the sentence, "men and women died like rats"? *Drommels!*

This criticism touches only cosmetic aspects. And, admittedly, some are not the author's fault. As for the vision, Goudzwaard is not, as some might think, another Jeremiah raining on our parade. He's right. So is Simon Webley's blurb on the back cover, "Bob Goudzwaard paints with a broad brush on a large canvass ... The position he takes is biblical and often prophetic."

Idols of Our Time *by Bob Goudzwaard. Downer's Grove, Ill.: Inter-Varsity Press, 1984. 115 pp., $6.95 (Can.)*

J.C. van Oosterom is a translator and freelance writer living in St. Catharines, Ontario.

Residues

My mother dying left a wardrobeful,
A world half-worn, half-new:
Old-fashioned underclothes; a row of shoes,
Soles upward, staring; tangles of rings,
Impatient opals, bargain bangles, pearls;
And, flowered or jazzy, rayon, cotton, tulle,
A hundred dresses, waiting.

Left with that ragged past
My poor truncated father sold the lot.
What could he do? The dealer shrugged, and said
"Take it or leave it — up to you." He took
And lost the fiver at the races.
The empty wardrobe stared at him for years.

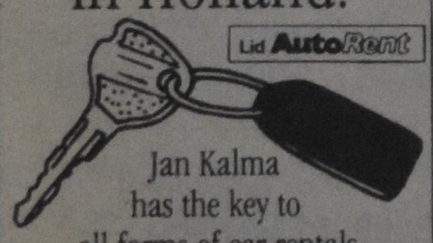
My father dying left a pack of cards,
A presentation clock, a cardboard box
Half-filled with his identity; no books,
No letters. His truncated past
Whisked from my hands, he stepped aside, was gone,
Leaving no litter.

And I, on dying? For my sons, my wife,
My house, my rows of books, my piles of papers,
My mother's letters and my father's clock:
My residue imposing on them all?
Too much, too much ...

Laurence Lerner

Reprinted from the December '85 issue of Encounter Magazine.

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.
Will deliver car to Amsterdam airport if desired.
jan kalma
De Meer 24, 9201 EZ Drachten
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Feature

A Christian presence in the cathedral of consumerism

Paul De Groot

The Mall with almost everything now has the part it was missing — a chapel.

Pentecostal churches in the Edmonton, Alberta, area are backing the construction and operation of the tiny chapel in the world's largest shopping mall, the 5,500,000-square foot West Edmonton Mall.

It will be the first of its type in a Canadian mall, and an important symbol of Christianity in a facility dubbed by local pastors as the "Cathedral of Consumerism."

Built for about $1.5-billion (Can.), West Edmonton Mall is not merely large. Its mixture of entertainment, commercial glitz and sheer self-promotion has begun to change the face of retailing.

This is a mall with submarine — you heard it right — submarine rides. This is a mall with a full-sized roller coaster, a large amusement park, a mini-golf course and the world's largest indoor water slides under its mile-long roof.

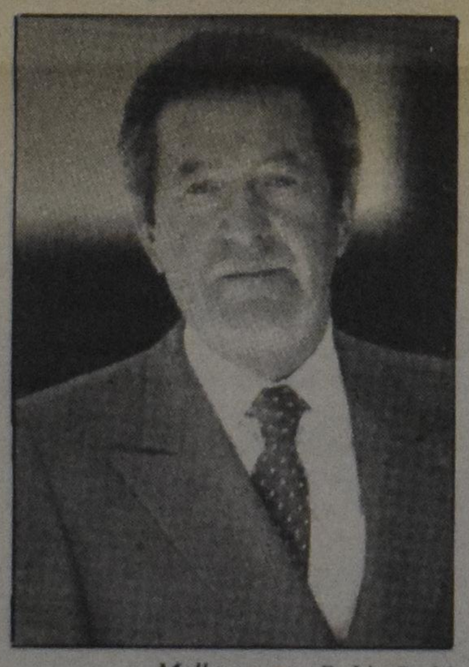
This is a mall which has generated not merely shopping, but tourist traffic. Tour operators from other parts of the continent sign tourists up for shopping trips to the well-advertised facility. A couple from Columbus, Ohio, is an example. "We have cancelled our vacation to Europe so we can visit your mega-mall," they wrote in a letter to the mall.

Sunday attraction

The "cathedral" reference is not an empty metaphor. The mall was the first major retailing centre to challenge local Sunday shopping laws, which netted it the wrath of local ministers, but enough new business to make the wrist-slapping fines a mere nuisance. The law itself has since been ruled unconstitutional.

For many non-churchgoers the mall is indeed a cathedral. Every Sunday hundreds of people with nothing else to do wander through the mall, window-shopping, snacking and riding on one of the amusements. The mall is a particularly popular Sunday attraction during the winter, when cold Arctic winds howl across this city of 600,000.

Youth are particularly enamoured of the mall as a meeting place. Rev. Nelson Wolf, the young pastor who will be directing the work of the new chapel, says a survey found the mall the single most popular "hang-out" for Edmonton teenagers, after their schools.



Mall manager Rubin Stahl

Space for God

Wolf approached one of the mall's owners, Raphael Ghermezian, about the chapel idea in 1984. Ghermezian was enthusiastic, but mall manager Rubin Stahl was cautious about leasing space to a church.

"If you get in financial trouble, it would be like suing God," he said.

That objection was eventually overcome, and the mall's management has co-operated fully in preparing space for what will be called the Marketplace Chapel, scheduled to open May 31, says Wolf.

The chapel will be a paying tenant in the mall, with a lease costing more than $1,000 a week, on top of the $100,000 required to construct the 1,400 square foot chapel and counselling centre.

Wolf was initially hoping to get the space as a donation, but now is happy that the churches have been forced to pay for it.

"It tells people we're not here because of favours, and that we take this ministry seriously."

The chapel is not large — it will seat about 80 people — which will force a different style of congregational life on the resident congregation which Wolf hopes to establish with the chapel.

Services and counselling

A congregation committed to the facility is essential to the chapel's outreach ministry, says Wolf. They won't be buttonholing shoppers, but will take an active part in the chapel's work with mall patrons, staff and visitors staying in the mall's hotel, which is where the chapel is actually located.

Inside the "Cathedral of Consumerism"

Wolf believes the chapel can have a particularly important role in serving the mall's 15,000 staff, many of whom have already asked him for regular prayer services and counselling. The chapel includes space for a Christian psychologist whom Wolf hopes will set up an office.

The chapel will be a place of quiet and meditation for much of the day, but Wolf plans a steady stream of week-day activities. Seminars on self-esteem, personal communication and stress management will be offered to staff at noon or before the mall opens to the public each day.

"They'll be more effective as people and in their jobs that way," Wolf says.

Youth will get occasional concerts, drama and counselling services. The chapel could serve as an ecumenical meeting place in the mall and will maintain a computerized database of church services so hotel patrons can quickly locate the nearest church of their own denomination.

God was forgotten

Not all of Edmonton's churches have fully accepted the idea of a chapel in a shopping mall. They may feel as Wolf did the first time he visited the mall. He had just returned from two years of missionary work in Africa and gone to visit the mall, which stood on land where Wolf had ridden his bicycle as a teenager.

"I went out of the mall with a heavy heart, and asked God what the Church could do to give God a place in there," he said.

"Here we are, a free and supposedly Christian country, and people are so caught up in serving themselves. God was forgotten."

For those Christians who remain unconvinced that a chapel in the mall is the appropriate response, Wolf brings out the clinching argument.

"If Jesus were in Edmonton, I believe he would come here because this is where the people area. He came into the marketplace to heal people and He caught a lot of flak for it. But He came because He cared about the inner man."

salt and pepper

Anne Van Wyngaarden

When working in real estate, one of my first listings was a very small one-bedroom house on four acres of land with some fruit trees.

One day, a big old stationwagon drove up to the office. (It was held together by bed rails, beautifully camouflaged. Its owner proudly showed us how it was done.) Out came four or five children and Pa and Ma. They wanted to make an offer on my little house. They thought that it was just what they were looking for.

The optimism of some people is quite unbelievable.

"Pa" had no job and no money for a down payment, but given some time he would certainly rectify both conditions. He just needed this little place to get him going. He would grow fruit and raise chickens and vegetables for sale and do odd jobs. I was actually sorry that we could not help him.

He was an ambitious, inventive soul, (witness his car repairs) and somehow I think that eventually he did make it out of his "depression." I hope he did, anyway.

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

Pakistan frowns on girl watching

ISLAMABAD (AP) — The coming of spring in Pakistan is marked by brilliant flowers, clear blue skies — and a new police crackdown on "Eve teasing."

Eve teasing or "Eve watching" is watching or trying to meet women, and both are illegal in Pakistan. Watching or approaching a woman violates Islamic dictates on modesty and morality and is a vice that cannot be tolerated in the eyes of the government.

Boys may be boys, but trying to pick up girls is going too far and the authorities will not put up with such a challenge to public morality, said one official.

Pakistani newspapers from time to time carry little articles buried on their inside pages reporting that another batch of youths had been rounded up for girl watching.

"New town police arrested 18 boys for teasing girl students on 6th Road where the Rawalpindi Women's College is located," reads a typically laconic report.

Plainclothes police and private guards can often be seen standing outside girls' schools in Islamabad at dismissal time to ensure there are no boys hanging around.

Girl watching violates a section of the prevention of public disorder act and is punishable by up to six months imprisonment and a fine the equivalent of about $9 Canadian, police officials said. Prison sentences generally are reserved for persistent offenders, they said.

Pakistani schools are sexually segregated and dating or any social interaction between young men and women is virtually unknown in the strict Islamic country where most marriages are arranged by parents. Men and women generally wear baggy pajama suits and even a married couple would never dream of holding hands or touching each other in public.

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NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Thanks

BAARDA: We would like to thank our children and grandchildren, relatives and friends for celebrating our 50th wedding anniversary with us. Thank you for cards, flowers and gifts.
George and Barbara Baarda.

BOONSTRA: Praise God from whom all blessings flow.
We would like to thank our children and grandchildren, family and friends for making our 40th wedding anniversary such an enjoyable occasion. Thank you for all the cards, best wishes and gifts. Also we thank our heavenly Father for giving us these many years together.
Fred and Dorothy Boonstra, R.R.#2, Dundas, ON L9H 5E2

BOOTSMA: We would like to thank our children and grandchildren, family and friends for making our 50th wedding anniversary such an enjoyable day. Thank you for the many cards, flowers and gifts. Above all we thank our heavenly Father who has kept us for each other in all these years.
Wilfred and Teresa Bootsma, Port Dover.

SLOTEGRAAF: God has blessed us richly in giving us relatives and friends with whom we were allowed to celebrate our 50th anniversary. Thank you for your flowers, cards and gifts. It was a truly blessed day for us.
Sidney and Catherine Slotegraaf, Clinton, Ont.

Anniversaries

1946 June 14 1986
"Unless the Lord builds the house, those who build it labour in vain." (Psalm 127:1)
With joy and thankfulness to God, we will celebrate, the Lord willing, the 40th wedding anniversary of our parents and grandparents,

LEO (Lefert) and TINA (Jentina) BATTERINK
(nee Fluit)

on June 14, 1986. We pray that the Lord will continue to bless and care for them in the years ahead as He has in the past.
With love from their children and grandchildren:
Ed & Mary Faber; Heather, Timothy, Ryan, Jonathan — Strathroy, Ont.
Philip & Annette Westra; Ian, Leona — Kingston, Ont.
Len & Nienke Batterink (Nee Roukema); Marie, Jennifer, Joshua — Essex, Ont.
Clarence & Jeri Batterink (nee Miedema); Melanie — Hamilton, Ont.
Open house will be held on Saturday, June 14, 1986, in Immanuel Chr. Ref. Church, Mohawk Rd., Hamilton from 2:30 - 4:30 p.m.
Best wishes only.
Home address: 726 West 5th St., Hamilton, ON L9C 3R4

Marriages

RIEPMA-LARSON: Mr. and Mrs. H. Riepma of R.R.1, Thamesville, Ont., and Mr. and Mrs. T. Larson of Ann Arbour, Mich., announce with joy, the forthcoming marriage of their children, SHIRLEY and KIRK. The ceremony will take place, D.V., on Saturday, June 14, 1986, at 1:30 p.m., in the Dresden Chr. Ref. Church. Rev. A. Hoksbergen of Lansing, Mich. officiating.
Future address: 217 Boque St., Apt. 4, East Lansing, MI 48823

STRONKS-HELMHOLDT: Believing that the Lord has brought our children together, we, Ernie and Rie Stronks and Robert and Dorothy Helmholdt are pleased to announce the forthcoming marriage of IRENE and ROD. The wedding ceremony will take place on Saturday, June 7, 1986, at 11 a.m., in Faith Chr. Ref. Church of Burlington, Ont.
Future address: 1837 Thelma, Grand Rapids, MI USA

VANDENBURG-FEDDEMA: Believing that the Lord has brought our children together, Mr. and Mrs. G. Vandenburg and Mr. and Mrs. J. Feddema are pleased to announce the forthcoming marriage of their children SUE and BRIAN. The ceremony will take place, the Lord willing, on Saturday, May 31, 1986, at 2 p.m. in the Maranatha Chr. Ref. Church, R.R.4, Bowmanville, Ont., Rev. L. Schalkwyk officiating.
Future address: R.R.1, Kettleby, ON L0G 1G0

VANGEEL-VANGOCH: With joy and thanksgiving to God, we, Mr. and Mrs. John VanGeel of Fruitland, Ont., and Mr. and Mrs. Adrian Vangoch of Binbrook, Ont., are happy to announce the forthcoming marriage of our children, SYLVIA and DAVID. The wedding will take place on June 7, 1986, at 2:00 p.m., in the Fruitland Chr. Ref. Church, Fruitland, Ont.
Mr. and Mrs. Adrian Vangoch
(416) 692-5064
Mr. and Mrs. John VanGeel
(416) 643-2550

VANZEUMEREN-POIRIER: Mr. and Mrs. John B. VanZeumeren of R.R.#2, Truro, Nova Scotia, are happy to announce the forthcoming marriage of their daughter, INGER KAREN, to CHARLES WILLIAM, son of Mr. and Mrs. Elziar J. Poirier of Bathurst, New Brunswick. The wedding will take place, D.V., on June 7, 1986. Rev. B. Bakker officiating.
Future address: 30 Nova Dr., Truro, Nova Scotia B2N 5B1

Anniversaries

With praise and thanksgiving to God, we wish to announce the 50th wedding anniversary on June 16, 1986, of our parents and grandparents,

GERARD and HELEN DYKSTRA
(nee Wagenaar)

May God continue to bless you and keep you in His care for many more years.
Congratulations and love from your children and grandchildren:
Bill & Ada Dykstra; Teresa, Gerard — Barrie
Don & Theresa Dykstra; Cindy, Tricia, David, Tim — Barrie
Ralph & Hilda Dykstra; Jeff, Ron, Gerald, Brian, Angie — Barrie
Andrew & Margaret Dykstra; John, Karen, Robert, Sonya — Midhurst
Corrie & Andrew Van Dyke; Richard, Leslie, Donna, Heather, John — Maple
Open house on June 21st, at First Ghr. Ref. Church, 156 St. Vincent St., Barrie, from 2:00 - 5:00 p.m.
Best wishes only.
6 East Gate, Barrie, ON L4M 4Z7

Anniversaries

1931 1986
"Unless the Lord builds the house, its builders labour in vain." (Psalm 127:1)
It is with great joy and thankfulness that we hope to celebrate, on June 11, 1986, the 55th wedding anniversary of our dear parents, grandparents and great-grandparents,

JOHANNES
and
PIETJE
BOEYENGA
(nee Vanderwiel)

We praise God for the blessing they have been to each other and to us, and pray for His continued guidance and care in their lives.
Jim & Joyce Boeyenga; Andrew, Michael, Geoff — St. Catharines, Ont.
Everette & Carla Boeyenga — Barrie, Ont.
Rob & Delores Boeyenga; Nikki — Stoney Plain, Alta.
Ed Boeyenga — Barrie, Ont.
Ray & Debbie Boeyenga; Reuben — Richmond, B.C.
Nancy & Fred Ryvers; Jennifer — Richmond, B.C.
Barbara & Jack Duiker — Barrie, Ont.
Suzanne Duiker & Richard Kroon — Toronto, Ont.
Rick & June Duiker; Angie, Becky, Jessica — Barrie, Ont.
Marcel & Terry Duiker; Joey-Lynn, — Barrie, Ont.
Peter Duiker — Barrie, Ont.
Grace & John De Jong — Guelph, Ont.
Debbie De Jong — Toronto, Ont.
Teresa & Willy Katerberg — Brantford, Ont.
Sandra De Jong — Guelph, Ont.
Tricia De Jong — Guelph, Ont.
Gertie & Neil Minnema — Kingston, Ont.
Stephen Minnema — Kingston, Ont.
Tim & Nancy Minnema — Kingston, Ont.
Lisa Minnema & Charlie Baker — Kingston, Ont.
Ann & David Williams; Angela, Colin, Renee — Barrie, Ont.
Janet & Dirk Dykstra; Chris, Randy, Carmen — Richmond, B.C.
Ann Boeyenga; Scott, Stacey, Mark, Laurie — Edmonton, Alta.
Home address: R.R.1, Elginburg, ON K0H 1M0

"Unless the Lord builds the house, those who build it labour in vain." (Ps. 127:1)
We rejoice with our parents,

RONALD and GERRY FISHER
(nee Vanderhill)

in announcing their 25th wedding anniversary on June 15, 1986.
Lots of love from the children:
Melanie & Carl Ahlquist
Tim Fisher & friend Jean Kloet
Michael Fisher
Christine Fisher
An open house, hosted by the Hebron Chr. Ref. Church of Whitby will be held on June 14, 1986, from 7 p.m. - 10 p.m. at 407 Crawforth St., Whitby, Ont.

Leeuwarden Edmonton
1936 June 3 1986
It is with joy and happiness, and in thankfulness to God, that we announce the 50th wedding anniversary of our parents and grandparents,

NORMAN and MARGARET
GROENEWOUD

We pray that our heavenly Father will continue to bless them with many more happy and healthy years to come.
Tim & Betty; James, Mark, Matthew
Gerben & Francien; Nanne, Eize, Rinske
Augusta & Fred; Arnold, Norman, Anthony, Kevin, Richard, Robert
Albert & Jannet; Douglas, Stacey
May & Peter
Home address: 6911 - 137 Ave., Edmonton, AB T5C 2L3

Anniversaries

Praise the Lord from whom all blessings flow! Best wishes to Adrian and Jenny Vogelaar who will celebrate their 55th anniversary on June 17, 1986.

Grootegast Blyth
1951 June 1, D.V. 1986
"The Lord will keep your going out and your coming in from this time forth and forevermore." (Psalm 121:8)
With praise and thanksgiving to God, the children and grandchildren of,

DOEKE and HENNY BUFFINGA
(nee Tolsma)

announce the 35th wedding anniversary of their parents and grandparents.
Bert & Susan Buffinga; Darwin, Sabrina — Blyth, Ont.
John & Anna Buffinga — Cornerbrook, Newfoundland
Gerda & Ron Burgsma; Harrison — Dungannon, Ont.
Grace Buffinga — London, Ont.
Home address: R.R.#1, Blyth, ON N0M 1H0

Burnaby, B.C. Brampton, Ont.
1961 June 9 1986
"Praise the Lord, O my soul; all my inmost being, praise His holy name. Praise the Lord, O my soul, and forget not all His benefits." (Ps. 103:1,2)
With joy and thankfulness to the Lord, we announce and celebrate the 25th wedding anniversary of our parents,

HENOCH and JENNY
HENNEVELD

We pray for continued blessings on their marriage for many years to come.
With much love and gratitude from:
Dorothy
Lucinda
Elizabeth
Monique
Home address: 43 Brookdale Cr., Bramalea, ON L6T 1M8

Terneuzen Chatham
1936 June 4 1986
With thanksgiving to our heavenly Father, we wish to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,

CORNELIS and CORNELIA
VAN NOORD
(nee Wieles)

May the Lord continue to bless and keep you in His care.
Case & Pauline Van Noord — Ingersoll
Lia & Kor Smit — Springfield
Frances & Don Stahan — Ottawa
Jack & Coby Van Noord — Aylmer
Pete & Linda Van Noord — St. Thomas
John & Liz Van Noord — St Thomas
Mary & Pete Hegeman — Spirit Lake, Iowa USA
and 22 grandchildren and one great-grandchild.
Home address: 5 Collegiate Dr., Chatham, ON N7L 4P9

Anniversaries

Congratulations to

ADRIAN and JENNY VOGELAAR

who will celebrate their 55th wedding anniversary, D.V., June 17, 1986.
Come share their joy at an open house, June 17 from 2 p.m. - 5 p.m. and 7 p.m. - 9 p.m. at their home located 1 km east and ¼ km north of Pincher Creek, Alta.
Home address: Box 696, Pincher Creek, AB T0K 1W0

1961 June 10 1986
It is with great joy and happiness that we announce the 25th anniversary of our parents,

BILL and PAT HESSELS
(nee Rumph)

Congratulations Mom and Dad!!
It is our prayer that the Lord will continue to bless and keep you in the years to come.
With love from:
Roseline & Jake Landman — Maidstone, Ont.
Terry & Pam (engaged)
Bert
Michael
Steven
all at home
R.R.#1, Alma, ON N0B 1A0

Heeg, Friesland Guelph, Ont.
1936 May 31 1986
With praise and thanksgiving to God, we announce the Golden wedding anniversary of our parents and grandparents,

SYE and JANTJE WALINGA
(nee Vellinga)

on Saturday, May 31, 1986.

Heit & Mem, Pake & Beppe
Soli deo gloria!

The One who joined you together 50 years ago and who works all things together for our good, has led you through many "seasons," strengthening your love for Him and for each other. Our prayer is that He will give you many more happy, healthy years together.
Frances Walinga; Kathy, Karen & James Zorzi
Marie
— Guelph, Ont.
Marie Kee — London, Ont.
Jeanette & Neil McGillivray
Barbara
Margaret & Harry Hendriks; Tom, Stephen, Derek — Brampton, Ont.
Hilda & Robert Morris; Robert, Rodney, Laura — Goodna, Queensland, Australia
Alice & Norman Klinkhammer; Michael, Michelle — Cambridge, Ont.
Shirley Walinga — Milton, Ont.
Peter & June Walinga; Peter — Guelph, Ont.
Hedy Walinga — Guelph, Ont.
Sydney Walinga — Guelph, Ont.
Home address: 68 Harvard Rd., Guelph, ON M1G 2X8

Classifieds

Anniversaries

Makkum Belleville
1946 1986
We thank God for the special occasion of our parents' 40th wedding anniversary on May 31, 1986.

CORNELUS and JANTJE VANDERVELDE
(nee Bouma)

It is our prayer that God will continue to bless you Heit and Mem, Pake and Beppe, in the years to come.
Jake & Hazel; Michael, David, Jonathon
Ray & Jill; Courtney, Ashley
Jerry & Annette Eisses; Adrian, Jordan, Daniel
Dan & Mary Lou; Cory
Home address: R.R.5, Belleville, ON K8N 4Z5

Hippolytushoef Dunnville
1946 June 7 1986
Wedding text: Psalm 146:5, "Welgelukzalig is hij, die den God Jakobs tot zijne hulpe heeft, wiens verwachting op den Heere zijnen God is."
We rejoice, giving thanks to God our loving Father and gracious Saviour, that He has kept our parents and grandparents,

ARTHUR and MINNIE VANDERVLIET
(nee Kingma)

Through years of want and years of plenty. Through times of sorrow and times of joy. Through serious sickness and remarkable health. By God's grace, we hope to celebrate 40 years of wedded bliss with them on June 7, 1986.
Relatives and friends are invited to bring their best wishes (no gifts please) to an open house held at Beth-El Chr. Ref. Church on Saturday, June 7, 1986, from 2 to 4 p.m.
Mom and Dad (Pake and Beppe), we may not say it often but let all who read this know we love you. God bless you for many more years in His service together.
Children:
Mark & Elly
Andy & Marion
Al & Rita
John & Jennefer
Janet & Ed
Lawrence & Jane
Bonnie & Dick
Rey & Wendy
Henry
Grandchildren:
Heather, Tracy, Michael,
Suzanna, Arthur, Jenny, Bertha, AnneMarie, Corrie
Tanya, Kyle
Becky, Terry
Home address: 419 Helena St., Dunnville, ON N1A 2T1
Church address: Robinson Rd., Dunnville

Obituaries

"I will lie down and sleep in peace, for you alone oh Lord, make me dwell in safety." (Ps. 4:8)
1932 1986

THOMAS FLACK

taken home on Sunday, May 11, 1986.
Beloved husband of Margaret
Dear father of:
George & Lynn Flack
Irene & Harry de Geus
Pat Flack & Gary Kent (friend)
JoAnne & Art Kight
Ronald — at home
Funeral services were held on Wednesday, May 14, in the Holland Marsh CRC. Internment Mount Pleasant cemetery, Bradford.
Home address: R.R.2, Newmarket, ON L3Y 4V9

The Lord is my shepherd, I shall not want.

Obituaries

Psalm 30 and 130

BENNE DE JONG

After a short illness and having celebrated his 85th birthday, our unique and precious husband, father, grandfather and great-grandfather died peacefully on Wednesday, May 14, 1986.
During his life his desire was "to wait on the Lord" and to live in "the hope of His Word."
He is survived by his faithful, loving wife of 58 years, Ida Johanne (Penning).
His children, grandchildren and great-grandchildren:
Tena & John Geerts — Wyoming
Susan, Donald, Judy
Jacob & Hazel De Jong — Wyoming
Marilyn & Harry Suelzle; Laura Marjorie
Marguerite & Peter DeVries — Burlington
Hilda, Ted, Gary, Jackie
Helen & John Cappon — Toronto
Ken & Marg Cappon
Steven, David
Wynne & Gerald Vandezande — Toronto
Janice & Rod Sora; Jonathan Karen
Jess & Tom Posthumus — St. Catharines
Stephanie
Betty & Peter Mostert — Ottawa
Philip, Brenden, Adele
Mary & Sy Wassenaar — Toronto
Michelle, Benita
Allan & Elaine De Jong — Chatham
Carmen, Dwayne, Dean
Willa & Henry Westendorp — Harriston
Julius, Elden, Jared, Ezra
Ida & Henry Lunshof — Mississauga
Scott, Karl, Lisa, Mark, Tanya, Laura
Nancy & Garry de Boer — Toronto
Idette
Lillian & John Buesink — Hamilton
Cheryl, Lorraine, Jeremy, Joshua
Brother Rudolf and sister Fenje (Mrs. J. Janssens), Sarnia.
Brothers Jan and Alle and sister Aafke, The Netherlands. He is predeceased by two brothers, one sister and one grandson.
Home address: 753 Elizabeth Ave., Sarnia, ON N7S 2V4

"The Lord is my shepherd, I shall not want."
On Wednesday, May 14, 1986, our Lord called home,

JURJEN KUIPER (John)

at the age of 79.
Beloved husband of Geertje (nee Orsel)
Dear father of:
Bill & Betty Kuiper
Frank & Ellen Bakker
Dinah & Alfred Donison
John & Mary Kuiper
Frank & Star Kuiper
and 15 grandchildren.
The funeral service was held on May 16, 1986, at 2 p.m. in the Chr. Ref. Church of York, Ont., Rev. J. de Pater officiating.
Home address: 68 Selkirk St., #107, P.O. Box 982, Caledonia, ON N0A 1A0

Accommodations

Wanted as of Sept.: apartment for 3 girls; 2 are students. Preferably West Hamilton. Call Karen at 522-3490. After June 1, 1-204-828-3459.

Bed and Breakfast; $35.00 per couple, 100 km from Ottawa; in parkland setting; reservations advised. 613-279-2876; J. De Schutter, R.R.#2, Sharbot Lake, ON K0H 2P0

Travelling thru Regina to Expo 86? Consider staying at our home at CRC bed and breakfast rates. Proceeds to go to our Christian school. Don & Eva Miedema, 3802 Caen Ave., Regina, SK S4S 0Y8; 306-586-1703.

Obituaries

Uit Canada ontvingen we het droeve bericht dat na een geduldig gedragen lijden in zijn Heer en Heiland is overleden onze lieve zwager en oom,

BILL SCHIPPERS

op de leeftijd van 54 jaar, geliefde echtgenoot van Froukje Trijntje Broersma.
Stroobos:
K. Broersma
F. Broersma-Spriensma
F. Broersma
S. Broersma-Pera
A. Broersma
E.J. Broersma-Ketelaar
Gerkesklooster:
T.F. Kamminga-Broersma
A.P. Kamminga
Buitenpost:
Joh. Broersma
I. Broersma-de Vries
Drogeham:
R. Kamminga-Broersma
J. Kamminga
Bodegraven:
Tj.D. Broersma
S. Broersma-de Jong
en oomzeggers
Wij wensen Freda met haar kinderen veel sterkte om dit zware verlies te dragen.
R.R.6, Meadowvale, ON Canada L5M 2B5
13 mei 1986.

On Tuesday, May 20, 1986, our Lord took to His eternal home our mother, grandmother and great-grandmother,

MARGJE STEENBERGEN
(nee Hummel)

in her 85th year.
Predeceased by her husband Hendrik Jan Steenbergen.
Dear mother of:
Tim & Ann Steenbergen — Vancouver, B.C.
Roeli & Wieger Koops — Koekange, Holland
Jenny Dekker — Almelo, Holland
Dien Hessels — Dwingelo, Holland
Arend Steenbergen — Penticton, B.C.
Lammie & Henry Rumph — Smithville, Ont.
Swansea & Gerry Fluit — St. Catharines, Ont.
Tiny VandeBerg — Moorefield, Ont.
Henny & Hilbert DeRoo — Strathroy, Ont.
Fygje & Tieme VanDyk — Ruinerwold, Holland
Roelof & Janny Steenbergen — Koekange, Holland
Lutina & Hendrikus VanderVeen — Aalsmeer, Holland
Grandchildren and great-grandchildren.
Dorpsstr. 2, Koekange, Holland.

Accommodations

Bed and breakfast: Discover the convenient and inexpensive way of travelling. Also, self-contained unit for rent. Inquiries to: Grace and Stewart Bruinsma, Box 687-679 Hixon St., Beamsville, ON L0R 1B0; tel: (416) 563-8807.

Roommate needed: Need third female to share a luxury condo in the downtown Toronto area. Includes 3 bdrms, 2 bathrms, laundry room and fitness centre. Please call Teresa at 854-2135 (res.) or 927-4707 (bus.) or Jackie at 822-8578 (res.) or 860-7978 (bus.)

Get 75 mpg large car, R.V.'s etc. Build and instal a new convey gas vapour carb. Fit any car, truck or R.V. For info. send self-addressed stamped envelope to:
Thrift Carb
10731 King. Geo. Hwy.
Surrey, B.C.
V3T 2X6

Ministers

Guest Ministers
The First Chr. Ref. Church of Vancouver, B.C., is in need of **pulpit supply** for June, July and August. Ministers coming to Vancouver for EXPO 86, are invited to contact Rees Jens at (604) 271-3585.

Teachers

BELLEVILLE: Belleville District Christian School is receiving applications for a half-time position in the **primary grades.** This position may become full-time. Please forward letters of application to Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z5 or call (613) 962-7849.

BROCKVILLE: John Knox Christian School invites applications for a **teaching principal** for September, 1986. Please send resume and letters of application to: Mr. H. Somers, Principal, at 137 Pearl St., East, Brockville, ON K6V 1R2. Tel: (613) 345-1101.

GUELPH: John Calvin Christian School situated in a beautiful university setting invites applications for several part-time positions: **special ed** - 40%; **principal's relief** - 40%. It may be possible to combine these into an 80% full-time position. Send inquiries and applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call: (519) 824-8860 (school) or (519) 836-6507 (home).

For Sale

2 manual reed organ (8 ranks). Full pedal; needs some work; $1,900. 648-6585, 3170.

More classifieds on next page ...

Ministers

Any CRC minister vacationing in Nova Scotia and prepared to take charge of one, or more, services in the Kentville CRC please call (902) 678-8767 or (902) 678-9611.

Help Wanted

Helped wanted: A Christian daycare requires a **teacher** with an E.C.E. diploma. Apply to : Bayfair Daycare, Box 37, Pickering, ON L1V 2R2. Phone: (416) 839-1842. Attention of: Sue Van Dyk.

If you are finishing high school this year, are you interested in **horticulture**? Would you consider a full-time, year-round greenhouse job (flowers)? We will show you what it is all about. Call us for information at 416-643-1628.

Christian Farmers Federation of Ontario
requires an

Office Secretary

Duties include:
maintaining membership and mailing lists, typing, filing, telephone answering and other office duties.

Valuable assets:
experience with a wide range of office equipment including computers, familiarity with agriculture and an understanding of Christian Action Groups.
Position begins as soon as possible.

Apply to:
Christian Farmers Federation of Ontario
115 Woolwich St.
Guelph, ON N1H 3V1
(519) 837-1620

THE KING'S COLLEGE
A Christian Liberal Arts College

Development Officer

The King's College, a Christian liberal arts college offering university-level education, has an opening for a DEVELOPMENT OFFICER. Responsibilities include organizing fund-raising programs (including corporate fundraising and foundation solicitation programs), promotion of the College among its constituency, and liaison with The King's College Foundation.

Applicants should have at least 2 years university experience, possess good verbal and written communication skills, and assent to the College's educational philosophy. Familiarity with Christian post-secondary education and experience in fundraising preferred.

Send letter of application, resume and names of three references to:
Dr. Henk Van Andel, President
The King's College
10766 - 97 Street
Edmonton, AB T5H 2M1
or call (403) 428-0727 for further information.

APPLICATION DEADLINE: June 13, 1986

Sales Representative

D & W Intercontinental Music Inc., distributors of pipe and electronic church organs, as well as organs for the home, needs sales representatives in various parts of Ontario. Interest in classical music is an asset.

For further information call
William van Suydam at (416) 454-3442
D & W Intercontinental Music Inc.
R.R.#2
Norval, ON L0P 1K0

Classifieds / Events

Vacations

Lakewood Christian Campgrounds
R.R.5, Forest, ON N0N 1J0
Phone: (519) 899-4415
or (519) 337-6031
Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

ALTON LODGES
1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.
Telephone: 705-429-2420
Address: 459 Mosley St.
Wasaga Beach, ON
Site 30, Box #8, R.R.#1, L0L 2P0
LEN & RITA BETTE

Sandy Bay Cottages
Rice Lake, Ont.
"A family resort"
Come and enjoy all the improvements we have made over the past four years. Comfortable housekeeping cottages, sandy beach, children's programs, rec. hall, store, boats and motors. Inquire about our off-season vacation packages. Call or write for brochure and newsletter: Art & Sue Breeze, R.R.#1, Hastings, ON K0L 1Y0; Tel: 1-705-696-2951.

Lang's Resort and Campgrounds
Rice Lake
Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1986.
Write or phone for brochure:
Lang's Resort and Campgrounds
R.R.#3, Box C, Roseneath, ON K0K 2X0
Phone: (416) 352-2308

Little Europe Resort
Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende prijzen. Uitstekende kampeer-zwem- en vis gelegenheid (ideaal voor groepskampen).
oosten van Hwy. 11, aan Hwy. 118 East, voorbij de Muskoka Airport.
* No pets please.
R.S. Bakema
Telephone: (705) 645-2738

Summer Job Market

ACTON: Looking for work in B.C. for the summer. Am a 23-year-old college student, very willing and able to do anything. Write: Paul VanBendegem, R.R.#1, Acton, ON L7J 2L7 or call nights 1-519-853-2380.

BEAMSVILLE: 14-year-old mother's helper, light housework. Good with children and animals. Call Helen at (416) 563-4681.

BOWMANVILLE: I am a 19-year-old college student seeking summer employment. I have experience as a mother's helper, child care worker, working with mentally and physically impaired children and adults; as well I have worked in a factory as a machine operator. Available May 26 till August 29. Please call or write: Darlene Borger, 316 Rooks Hall, Calvin College, Grand Rapids, MI 49506; (616) 957-6624 or at parents: 25 Jane St., Bowmanville, ON L1C 1G3; (416) 623-6049.

Calvinist Contact: Keeping the Christian community in touch.

Summer Job Market

BRANTFORD: I, Theresa Bootsma, a second year student at Redeemer College, am looking for a summer job. I will be available on June 9. I have had experience in greenhouses and am willing to enter new areas. You can contact me at R.R.#1, Brantford, ON N3T 5L4. Phone: 1-519-752-6316.

BURLINGTON: Hi, I am 17 years old and I have finished my Gr. 12 and I am looking for a full-time job in B.C. (preferably close to New Westminster). I have experience in office work, babysitting and I presently have a part-time sales job in a seafood department in a supermarket. Please write or call me. June Blaak, 2184 New Street, Burlington, ON L7R 1H8

DRAYTON: 16-year-old boy is looking for summer job. I attend Woodland Chr. High School and live on a poultry and beef farm. Willing to do any farm related job. Available anytime after June 21. Phone Arnold Rumph 519-638-2053.

DUNNVILLE: 15-year-old boy looking for a summer job. Has experience in farm work and greenhouses. Is willing to do other jobs. Call 774-3938 after 4 p.m., or write to Larry Mans at R.R.#2, Dunnville, ON N1A 2W2

DUNNVILLE: I am a 19-year-old girl who is looking for a job in the field of horticulture. Preferably flower shop or garden centre: 4 years greenhouse experience with rosery, familiar with flower arranging, accepted in Guelph University as a horticulture student. Call Marcella Eikelboom (416) 774-3006.

GRASSIE: A male Christian high school graduate is seeking employment in the central Niagara Peninsula region during the summer months. Has experience on a poultry farm but willing to work with anything. Please respond to Bryan Klazinga, R.R.#1, Grassie, L0R 1M0. Ph: (416) 945-9685.

GUELPH: I'm a male who will be 18 in July. I would like a job on a farm anywhere in Ontario. I have two summers' experience on a dairy farm. Willing to come for an interview. Please phone: Adrian Buss, (519) 824-9528.

GUELPH: 18-year-old girl requires farm work. (preferably dairy) Has previous experience. Available June 17th - August 31, 1986. Phone Annette Aasman at 1-519-824-4643. 11 Neeve St., Guelph, ON N1H 4B8

HAMILTON: Responsible grade 9 girl would like to babysit or be a mother's helper in your home, for a few days a week, I will also do any other odd jobs you might have. Hamilton, Ont. Mohawk and Garth area call 389-2012 Wendy Bulthuis.

HAMILTON: Hi! My name is Wendy. I'm 17 years old and seeking summer employment anywhere in Ontario. I have experience working on a nursery farm, babysitting, house cleaning and much more. I'm willing to learn any other type of work offered to me. I'll be available anytime after June 28th. You can write me, Wendy Kapteyn, c/o Mr. and Mrs. Nienhuis, 521 Stone Church Rd., West, Hamilton, ON L9B 1A5, or call collect at 416-383-7780.

LUCKNOW: I am 16 years old and looking for a job on a farm. Experienced in general farm work and enjoy working around machinery. I would prefer to work on a dairy farm. I live near Lucknow. Call 519-395-5316 and ask for Ed.

Summer Job Market

LINDSAY: 15-year-old boy looking for summer employment (any kind, 705-324-9956. Tim Veltman, R.R.#6, Lindsay, ON K9V 4R6

MOOREFIELD: 15-year-old high school student seeking a summer job. Willing to do anything. Available from June 23 till the end of August. Phone Kevin Vanden Hazel at (519) 638-2936.

MOOREFIELD: Mature 15-year-old girl would like job as babysitter or mother's helper in Listowel-Drayton area. Call Tina 291-4639.

MOUNT HOPE: I am a grade 12 student, 18 years of age and would like to be employed this summer. I have experience in house cleaning and industrial cleaning and babysitting. Please contact Monique Fennema, (416) 679-4829.

PALMERSTON: Responsible 17-year old, grade 11 student, looking for a summer job. I am willing to do any job you might have. I have a lot of experience in babysitting and being a mother's helper. Contact Joanne Katerberg, R.R.#3, Moorefield, Ont.; telephone: (519) 638-2228.

ST. CATHARINES: Mature 16-year-old would like to work on a dairy farm. Some experience. Call (416) 937-3672. Ask for Dave.

ST. CATHARINES: Second-year Calvin College student would like to find temporary employment from May 26 to June 30. I have a lot of experience with young children and enjoy working with people. Would prefer a job connected to health care or a sales position; but will consider all possibilities. Contact Laurie Vandezande at 483 Scott St., St. Catharines, ON L2M 3X1 or (416) 934-5954.

ST. CATHARINES: I am a full-fledged carpenter (journeyman) now studying at Calvin College. I am interested in contracting for small carpentry jobs in my area during the months of June, July and August. Do you want a kitchen renovated or a sundeck made? Contact Ed Witvoet at 684-3991.

ST. GEORGE: A mature, hard working student, almost 17 is looking for a summer job preferably in the area of general office work, but also experienced in farm work. Call Fred de Haan at 1-519-448-1190.

SEAFORTH: 17-year-old high school student would like a summer job dealing with greenhouse or garden work. I have had some experience in these areas. Please phone or write to Steven Van de Ban, R.R.#1, Seaforth, ON N0K 1W0; telephone no. (519) 527-0705.

SEAFORTH: Hi! I'm a grade 11, 17-year-old student seeking summer employment relating to garden or greenhouse work or doing odd jobs around the place. Please write to Harvey Van de Ban, R.R.#1, Seaforth, ON N0K 1W0 or telephone at (519) 527-0705.

SHUBENACADIE: I'm a male, 20 years old, MIS (Management Information Systems) major at Dordt College seeking employment for the summer dealing in the field of computers. I have dealt with several different programming languages and I am familiar with database computer systems. I am willing to work in eastern Canada or U.S. For more details contact: Jeff Bokma, 314 8 St. N.E. Sioux Center, Iowa 51250 or call (712) 722-3005 after May 10 my home address is: R.R.#1, Shubenacadie, Nova Scotia, B0N 2H0.

Summer Job Market

STRATFORD: Mark Frankruyter, age 15, would like summer employment on a farm. I have experience in dairy, hogs, cage layer chickens, broiler chickens and I am able to drive a tractor. I am a hard worker and willing to learn anything. Please call collect 519-271-6038 or write M. Frankruyter, 154 Strachan St., Stratford, ON N5A 2B3

TORONTO AREA: Grade 11 high school girl would like a summer job as mother's helper; likes baking. Toronto area. Call Karen Lamme, (416) 822-5109.

WILLIAMSBURG: Young girl, 18, experienced in housekeeping and babysitting, residing in Williamsburg but willing to move and try any type of work including farming. Wilma Luimes (613) 448-3204; R.R.2, Chesterville, On K0C 1H0

WINGHAM: 19-year-old girl looking for summer job. Will do farm work and can drive tractor. Will also look after children. Has been raised on a dairy farm. Phone number 519-357-2009, ask for Liz.

Personals

Low interest loan required by young working widow with 3 children. CRC member. Private. For more information reply to Box #2426, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Widow, over 50, would like to meet outgoing male companion. Reply to Box #2427, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

For Sale

For sale in Strathroy, Ont.: Bakery. European-style pastries, imports and meats. A nice family project with a good return. Easy terms. Owner has other interests but is willing to train new owner. Phone: (519) 245-5450 eve.; (519) 264-2638 days.

For Rent

Expo 86 Vancouver
For rent completely self-contained furnished spacious room with private bathroom in new home; maximum 2 persons, no pets, non-smokers only. $35.00 per day. Phone area code (604) 946-9964.

Organ Concert
Chris Teeuwsen
Friday, June 6, 1986
at 8:30 p.m. at
Knox Presbyterian Church
51 Church Street
St. Catharines
Free will offering

For Rent

For rent: two-bedroom self-contained apartment with sundeck. Stoney Creek-Winona area. Tel: (416) 643-1628.

Chalet in the Georgian Bay area. Beautiful view overlooking the bay and the Beaver Valley. Quiet and secluded area. Fully furnished, 2 bedroom, living room with 2 bed chesterfields, 2 3 pc. bathrooms and kitchen. Approximately 20 min. from Collingwood CRC. Available for weekends or by the week during April and May. After that by week only. For more details write: Roger Dykstra, R.R.#2, Box 7, Clarksburg, ON N0H 1J0; (519) 599-3789.

BUYING OR SELLING TURN TO THE CLASSIFIEDS FOR FAST RESULTS

An Invitation

All friends and former students are cordially invited to a reception honouring

MISS TENA TIEMERSMA

who is retiring after 28 years of teaching in our Christian schools. The reception will be held at **Immanuel Christian School,** corner of Rossland and Thornton, Oshawa, Ontario, on **Thursday, June 26, at 8 p.m.**

Come and celebrate with us.

James Ward comes up with a gem of an album

Bob Darden

James Ward has been up, down and flat on his back. He's had his songs recorded by the Imperials, GLAD, Kathy Troccoli, and others, He's performed in some of Christian music's largest venues. And he's chucked it all to play in a Pittsburgh jazz band — and nearly starved in the process.

His recording career, which includes as many privately pressed LPs as major label releases, has been sporadic and sometimes infuriating. Until now.

"Good Advice," recorded for Greentree Records, is a gem, one of the year's most arresting rock albums. It's melodic, innovative, and lyrically strong. And while some artists are content to spend their careers in a mid-'70s pop vein, Ward sounds more like Sting than Barry Manilow, especially on songs like "We Cry" and "God Knows What Nations Do."

"I wrote 'We Cry' because I really needed a new opening for my live show," Ward says. "As a solo artist, performing has been my sole source of income. It's live where I really established my identity.

"Anyway, I wanted something with a plaintive sound to it, something indicating a flow from alienation to redemption. At the same time, the Police's 'Synchronicity' is in my library, and I wanted to write a song that was driving and had a pulse to it.

"Initially, 'We Cry' had a really frantic pace. But, as time elapsed in the studio, the musicians found a different groove, which is where the song ended up. In Gospel music, we really don't have the privilege of indulging ourselves musically when the lyrics are paramount. But the end result with those chordal fourths, the melodic droning in the background and the driving rhythm in the verses seemed to work."

Another cut on that side, "God Knows What Nations Do," has overtones of Sting's "If You Love Somebody Set Them Free," again with the droning vocals and pulse.

Ward changes direction completely on "Pray, Pray, Pray," a dramatic, anthemic slow rock number, featuring impassioned solos by Joe English, Troccoli, Mary McCall (formerly of Fireworks), Greg Volz (formerly of Petra), and Kerry Livgren (of Kansas and A.D. fame).

"'Pray, Pray, Pray' was God's spiritual gift to me in 1985," Ward says. "I had a back injury last year that took me through a lot of continuous pain and a recovery period walking around like a bent old man.

"'Pray' was the first song I wrote after that period. I have a 'portastudio' in my home and a bed in my workroom beside my work table. I'd lie down for 15 minutes and stand for 15 minutes to record it. The song was really a flood of tears, immediate pathos and the result of talking to God day to day, just trying to get Him to hear me."

Ward says "Good Advice" contains the best production and the strongest vocal delivery of his career, and is closer to his kinetic live performances than any of his other albums. A strong performance by the English Band on the rhythm tracks doesn't hurt, either.

"So far, this album's music has been the easiest to reproduce live," he says, "even without a band. I'd love to have one, of course, but it probably won't happen this year. But I think I do pretty well as a solo. I've been doing it since 1974."

Reprinted from Billboard, April 19, 1986.

Let's Play Chess

P. Layer

CORRESPONDENCE RESULTS

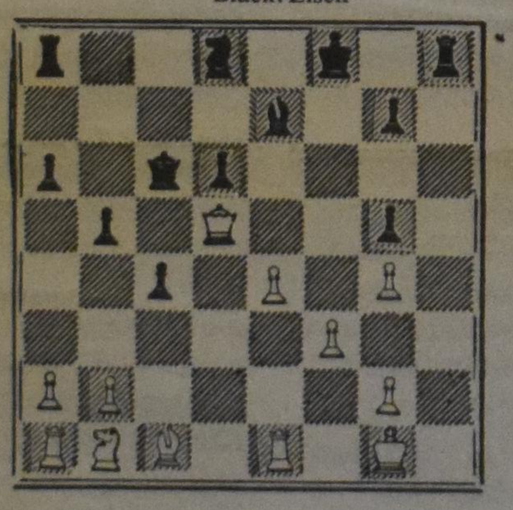
K. Amsinga 0 Eisen 1 1985 Series

There is one more game to finish in the 1985 Series.

GAME: Position vs. Material

The position shown below was reached after the 21st move in the game reported above.

12
Black: Eisen



12
White: Amsinga

White now gains material.

White	Black
22. BxP,	QxQ;
23. BxB ch.,	KxB;
24. PxQ ch.,	K-Q2;

Finding a good place for the Knights is crucial. In this open position with many pawns, knights can penetrate while rooks are hampered. Black has QB4, Q6, and K4 while White can use QB6, K6, and K4.

25. K-B2,	N-B2;
26. P-B4,	P-N4;
27. N-Q2,	PxP; The pawn is given back, files stay closed.
28. N-K4,	N-K4; Both knights are in position.
29. N-B6 ch.,	K-K2;
30. P-N5,	K-B2;
31. R-K2,	R-R7;
32. N-K4,	K-K2;
33. N-Q2,	K-Q2;
34. N-B3,	N-Q6; Black's knight is stronger.
35. K-N1,	R-R4;
36. R-KB1,	QR-R1, Forming a mating net.
37. P-KN3,	PxP,
38. N-Q4,	R-R8 ch.,
39. K-N2,	RxR;
40. KxR,	N-B5;
Threatening	41. R-R8 mate.

White resigned because he does not wish to play with the exchange down.

CALENDAR OF EVENTS

May 30	Special farewell service for the Rev. Bastiaan Nederlof (retiring from active ministry) at the First CRC, **Victoria, B.C.**
May 29-31	"Interpreting Scripture in the Reformed Community Today." A conference at Redeemer College, **Hamilton,** Ont. Speakers include: Dr. David Holwerda, Dr. John VanderStelt, Dr. W.H. Velema, Dr. Jelle Faber, Dr. Carl Zylstra, Rev. Jack Vos and others. For info. call (416) 549-8024.
May 31	Fellowship and Thanksgiving at 1 p.m. in Dundas Calvin Chr. School, Ofield Rd. N., **Dundas,** Ont. For info. call (416) 627-1411.
June 1	Bishop Desmond Tutu will speak at a city-wide ecumenical worship service at 4 p.m. in St. Paul's Anglican Church, 227 Bloor St., East, **Toronto,** Ont.
June 4	"Hollandse Dag" in the Kingston CRC, **Kingston,** Ont. Speaker: Rev. A. De Jager. Admission: $5.00, lunch included. For info. call Mrs. W. Bylsma at (613) 386-3754.
June 6	Organ concert by Chris Teeuwsen at 8:30 p.m. in the Knox Presby. Church, **St. Catharines.**
June 6-7	Conference on "Christian Faith, Health and Medical Practice" co-sponsored by Calvin College and ICS. Speakers include Hessel Bouma, Douglas Diekema, Theodore Rottman, Edward Langerak and Allen Verhey. At the ICS, 229 College St., **Toronto,** Ont. For info. call (416) 979-2331.
June 7	Woodland Christian High School will be celebrating its 10th anniversary. Sports events from 2:30 - 4:30. Evening program begins at 7:30 p.m. For more information contact the office at R.R.#1, Breslau, ON N0B 1M0. Tel. (519) 648-2771.
June 11	Hollandse Dag in Moorefield Park. Starts at 10 a.m. Speaker: Rev. Hans W. Zegerius. Take lunch along.
June 16-28	CSS's Harry Houtman in Alberta.
June 20	75th anniversary of the Gereformeerde Kerk, **Boerakker** (Gr.), The Netherlands at 7 p.m. Members and former members are cordially invited.
June 21	14th Annual Grunneger Picnic, from 10 a.m. at Grand River Conservation Area, **Rockwood,** Ont.
June 26	An invitation to all friends and former students: a reception honouring Miss Tena Tiemersma at Immanuel Chr. School, **Oshawa,** at 8 p.m.
Jun.29-Jul.1	Fourth International IFFLP Congress at the Skyline Hotel, **Ottawa,** Ont. Theme: "Families in a changing world." For info. contact: (613) 728-6536.
July 9	Hollandse Dag in the Sport's Arena, Metcalfe St., **Strathroy,** Ont. Speaker: Rev. Wm. Suk from Brampton, Ont. Starts at 9:30 a.m. with coffee. Take lunch along!
August 1-4	ICS Niagara Family Conference. Theme: "Changing and Choosing." At Niagara College, **Fort Erie,** Ont.
Aug. 5-7	1986 Coffee Break Convention at Red Lion Inn, **Bellevue, WA.** Main speaker: Rebecca Pippert. Contact Edna Kuipers, 19217-55th NE, Seattle, WA 98155 or phone (206) 365-9945.
Sept.26 & 27	Concert by Homeward Bound. For more information contact Agnes Van Dyke, R.R.#1, Atwood, ON N0G 1B0 or phone: (519) 356-9006 after 6:00 p.m.
Oct. 17-24	Visit Mexico (from a missionary perspective). Tour leader: Rev. Chester Schemper of the World Home Bible League. For info. phone: (416) 741-2140.

Advertising Deadlines

Dated	Mailed	Display ads	Classified ads
Fri.June6	Tues.June3	Wed.May28-8:30a.m.	Thurs.May29-8:30a.m.
Fri.June13	Tues.June10	Wed.June4-8:30a.m.	Thurs.June5-8:30a.m.
Fri.June20	Tues.June.17	Wed.June11-8:30a.m.	Thurs.June12-8:30a.m.

First Canadian ethical growth fund established

WINNIPEG (MCC) — Investors who want to ensure that their money goes only into ventures they can support in good conscience have a new option. In early February, the Vancouver City Savings Credit Union unveiled Canada's first Ethical Growth Fund, a form of mutual fund which invests only in morally upright corporations. The fund purchases stock only in companies which: trade on Canadian exchanges (to qualify under the government RRSP regulations), do not invest in racist regimes, do not produce nuclear power or make armaments, and have a good record of labour relations. Trust services manager Robert Quart says ethical investing makes good business sense: "Companies with labour troubles will have a poor bottom line."

Dutch

Onder de Streep

John Van Harmelen

"Ik wil zingen van mijn Heiland"

Dat is de Nederlandse vertaling van het welbekende gezang: "I will sing of my Redeemer" (Psalter Hymnal CRC, no. 439).

We hebben de tekst van dit veel gezongen lied te danken aan Philip Paul Bliss (1838-1876 niet 1878 zoals sommige bronnen aangeven) en de melodie (Redeemer geheten) aan James McGranahan (1840-1907).

U ziet aan de jaartallen dat Philip P. Bliss nog maar 38 jaar oud was toen hij stierf. Het was een vreselijke dood.

Philip en zijn vrouw Lucy hadden de kerstdagen met hun oude moeder en hun kinderen doorgebracht in Rome, Pennsylvania. Na afscheid van hen te hebben genomen gingen Philip en Lucy met de trein naar Chicago. Daar zouden zij op de laatste zondag van het jaar 1876 in Moody's Tabernakel deelnemen aan een grote evangelisatie samenkomst.

Verongelukt

De trein snelde voort in de richting van Ashtabula, Ohio, over een zestig voet diep ravijn, dat overbrugd was voor het treinverkeer. Toen de trein boven het ravijn kwam stortte de brug plotseling in elkaar en zeven wagons braken los en landden op het rivierbed waarin meer ijs dan water was deze tijd van het jaar. Philip overleefde de val en kon door een gebroken ruit naar buiten klimmen. Toen hij echter zijn vrouw nergens zag probeerde hij haar in de trein te helpen.

Plotseling stond de trein in lichterlaaie. Dat was het einde van alle reddingspogingen. Honderd reizigers, waaronder Philip en Lucy, kwamen in de vlammen om. Een gedeelte van de bagage werd later gevonden. Ook een koffer die aan Philip en Lucy behoorde.

In deze koffer vond men de tekst van een nieuw lied, blijkbaar gedicht door Philip. Er werd echter geen datum vermeld. Ook kon men niets vinden dat er op wees dat Philip er een melodie voor had gecomponeerd. Men beschouwde echter deze hymn als een erfenis van de geliefde dichter van goed-nieuws-liederen aan Gods volk. Een melodie werd gecomponeerd door James McGranahan toen hij kort na het sterven van Philip en Lucy in Chicago kwam.

Met hart en ziel geluisterd

Waarom kwam hij naar Chicago? Toen Philip Bliss stierf (1876) was hij sinds 1874 verbonden aan het Evangelisatiewerk van Evangelist D.L. Moody en Major Daniel W. Whittle. Vol enthousiasme gaf hij zich aan dat werk, dat zich voornamelijk concentreerde om Moody's Tabernakel in Chicago.

Nu was er een open plaats, en de vraag werd gedaan: wie zal de opvolger van Philip Bliss worden? Daarom vroeg Major Whittle James McGranahan naar Chicago te komen. Zou hij de open plaats willen innemen? James kwam naar Chicago en Major Whittle liet hem direct de laatste pennevrucht van Philip zien.

Leest u even mee in een boek getiteld: *Reminiscenses and Gospel Hymn Stories* van George C. Stebbins, die schrijft: "Voordat McGranahan Chicago verliet werd er besloten om dit lied te laten zingen in de Tabernakeldienst en dat het heel goed zou zijn om het vierstemmig door mannen te laten zingen. De muziek werd voor deze gelegenheid gearrangeerd en twee vooraanstaande baritonsolisten uit Chicago werden aangetrokken om de lagere gedeelten te zingen — James McGranahan zou dan de alto zingen, een octaaf hoger en ik (dat is George Stebbins) de melodie.

Wat was de Tabernakel vol! Major Whittle vertelde dat de tekst van dit nieuwe gezang gevonden was tussen de papieren van Philip Bliss, en dat James McGranahan de melodie had gecomponeerd.

U kunt begrijpen dat er bij de aanwezigen een levendige begeerte was ontstaan om die vier mannen te horen zingen. Alle omstandigheden leidden er toe dat er met hart en ziel werd geluisterd."

Luister ook nog even naar wat Stebbins verder schrijft: "Enkele maanden na deze indrukwekkende dienst in de Tabernakel ging ik naar New York City. Daar werd een phonograaf van Edison ten toon gesteld. Ik liet er een langspeelplaat maken. Ik zong "My Redeemer." Dat was één van de eerste liederen die opgenomen werd door de nieuwe uitvinding van Edison."

George Stebbins en James McGranahan hebben na de dood van Philip Bliss, Ira David Sankey geholpen bij het uitgeven van series Gospel Hymns.

Jeugdjaren

Philip Bliss was geboren op 9 juli, 1838, in een armoedige omgeving. Toen hij elf jaar was verliet hij het ouderlijk huis om 'voor de boer' te gaan werken, en als daar geen werk was zocht hij werk op de houtzagerijen. Op zijn twaalfde jaar vindt u hem al als belijdend lid in de Baptist Church dichtbij Elk Run.

Hij was erg muzikaal, studeerde op zijn eentje. Later bezocht hij muzikale conferenties te Rome in Pennsylvania, die onder leiding stonden van W.B. Bradbury. Hij trouwde in 1859 met Lucy Young, en werkte toen voor zijn schoonvader op de boerderij. Maar niet zo lang. Hij leefde voor en in de muziek.

In 1860 ging hij met old Fanny, zijn paard, en een melodeon van twintig dollars op stap om les te geven in de muziek. Hij had verschillende scholen als klant en in de zomervacantie bezocht hij de "Normal Academy of Music at Geneseo, N.Y." verschillende malen.

Grondlegger van Gospel music

Toen hij vijfentwintig jaar was schreef hij een brief aan Dr. George F. Root te Chicago en sloot er een afschrift bij in van zijn eerste muzikale handschrift. Hij vroeg in de brief of hij deze muziek kon verkopen aan de "Root and Cady Music Company" in ruil voor een fluit. Dr. Root zag direct dat deze jongeman talent had en moedigde hem aan door hem een nieuwe fluit te geven.

Philip verhuisde met zijn gezin naar Chicago en was voor de eerstvolgende jaren in dienst van de Root and Cady Music Company als vertegenwoordiger. Zijn opdracht was muziek conferenties en training-instituten voor muziekliefhebbers te organiseren. Ze zouden het nu 'seminars' noemen. Zijn talent om te zingen, om zangleider te zijn, om gedichten te kunnen maken en melodieën te componeren maakte hem naast Ira D. Sankey tot één van de grondleggers van de Gospel Music in America.

Met hoeveel enthousiasme was hij in 1874 in dienst getreden van Moody en Whittle. Hij was om zo te zeggen met pak en zak naar hen overgelopen.

Hij had, het is waar, niet veel geld. Maar hij had royalties. Dertig duizend dollars waard. Hij schonk ze, al die dollars, aan het werk dat Moody en Whittle hadden ondernomen. Hij gaf daarmee zichzelf als dichter en dirigent om door het lied, dat vol moest zijn van het evangelie, de mensen te bereiken. Wat heeft het kort geduurd. Van 1874 tot 29/30 december 1876, nog geen twee volle jaren.

Op het monument dat voor hem werd opgericht te Rome, Pennsylvania, kunt u de inscriptie lezen: P.P. Bliss, auteur van "Hold the Fort."

"Hold the fort, for I am coming!
Jesus signals still;
Wave the answer back to heaven,
By Thy grace we will."

Volgende keer hoop ik u iets over dit lied te vertellen.

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij in Caesarea, Ontario.

Ik wil zingen van mijn Heiland

1. Ik wil zingen van mijn Heiland,
Van Zijn liefde, wondergroot
Die Zichzelve gaf aan 't kruishout,
En mij redde van de dood.

Refrein: Zing, o zing van mijn Verlosser
Met Zijn bloed kocht Hij ook mij
Aan het kruis schonk Hij genade
Droeg mijn schuld en ik was vrij.

2. 'k Wil het wonder gaan verhalen:
Hoe Hij op Zich nam mijn straf,
Hoe in liefde en genade
Hij 't rantsoen gewillig gaf. Refrein.

3. 'k Wil mijn dierb're Heiland prijzen:
Spreken van Zijn grote kracht,
Hij kan overwinning geven
Over zond' en Satans macht. Refrein.

4. Ik wil zingen van mijn Heiland:
Hoe Hij smarten leed en pijn
Om mij 't leven weer te geven
Eeuwig eens bij Hem te zijn. Refrein.

Tekst: Philip Paul Bliss, 1876
Melodie: James McGranahan, 1877
Vertaling: Johannes de Heer, nr. 657

Aandacht voor betere bescherming van meer oevers

(Canadian Scene) — De grote schade die de afgelopen jaren is toegebracht aan de oevers van onze grote meren door de hoge waterstand heeft de regering van Ontario er van overtuigd dat het hoognodig is dat ingrijpende maatregelen getroffen worden, aldus de Minister van Natural Resources, Vincent Kerrio, en de Minister van Municipal Affairs, Bernard Grandmaitre.

De twee ministers kondigden de benoeming aan van een comite dat tot taak heeft een langdurige oplossing voor dit probleem te vinden. Het comite zal bestaan uit vertegenwoordigers van provinciale en gemeentelijke regeringen en anderen.

Het comite hoopt deze zomer minstens 12 vergaderingen te beleggen in aan de Grote Meren gelegen gemeenten. Iedereen heeft de gelegenheid over dit onderwerp te spreken en voorstellen te doen. Er zullen bijeenkomsten worden gehouden in Kingston, Toronto, Wainfleet, Port Dover, Blenheim, Kingsville, Windsor, Sarnia, Goderich, Collingwood, Sault Ste. Marie en Thunder Bay. Het comite hoopt in november 1986 met het rapport klaar te komen.

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Persoverzicht

Carl D. Tuyl

Drie keer is scheepsrecht! Stevens, Toupin en Gravel. De eerste moest wel zijn ontslag indienen, de tweede is overgelopen en de derde kon wel eens de bak in gaan, alhoewel dat meestal niet zo'n vaart loopt als je een eerste klas advokaat kunt betalen. In ieder geval zit de prime minister er maar mee. Dan gaan er bovendien hardnekkige geruchten rond over verregaande ontevredenheid in de Quebec fraktie van de partij. Het beeld dat onze regering projekteert is niet bepaald het beeld van rust.

En als het eenmaal tegenloopt schijnt het wel of de misêre niet van de lucht is. Juist nu de onderhandelingen over tarievenbeperkingen met Amerika beginnen, heerst er in het Congres in Washington een definitieve (om het maar matig te noemen) Canada-onvriendelijke stemming. We worden beschuldigd van oneerlijke handelspraktijken en er waren zelfs stemmen die beweerden dat de Canadese dollar kunstmatig laag gehouden werd.

De soep wordt natuurlijk niet zo heet gegeten als het opgediend wordt maar de tarievenovereenkomst komt maar niet zo één-twee-drie uit de bus vallen, daar kunt U wel op rekenen. Er zat al direkt een onaangenaam begin aan de onderhandelingen toen de Amerikaanse vertegenwoordiger — met typische Amerikaanse diplomatieke platvoetigheid — beweerde dat zelfs onze sociale voorzieningen behandeld zouden worden.

Onze Minister van Buitenlandse Zaken — hiep-hiep-hoerah voor Joe Clark — zette dat gauw even recht in woorden die niet voor misverstand vatbaar waren. In Amerika moet je een "down-payment" betalen voordat de dokter naar je kijkt. In Canada kun je ziek worden zonder dat je er faïlliet aan gaat. Dat moet maar zo blijven.

Ons land staat niet bovenaan in de bestrijding van ongeletterdheid, het niet kunnen lezen of schrijven. En het is ook niet waar dat de mensen die noch lezen of schrijven kunnen, als immigranten naar Canada kwamen want 70% van de ongeletterden werden in Canada geboren. Er wordt geschat dat vijf miljoen Canadezen niet veel verder zijn dan het Ot-en-Sien niveau. Ook het percentage van teenagers die de Highschool niet afmaken is veel te hoog: dertig procent van de studenten maken het niet af!

Interessant is het misschien ook wel om te weten dat inwoners van Newfoundland dichter bij Europa leven dan bij Vancouver. Canada is een ontzettend uitgestrekt land met een kleine bevolking.

De radioaktiviteit tengevolge van de kernreaktie in Rusland is verantwoordelijk voor het feit dat tuinprodukten in West Europa vernietigd worden. En voordat we daar te hoog over opgeven moeten we ook wel even kennis nemen van de langzame vergiftiging van onze eigen voedselproduktie. Proeven die onlangs genomen werden bewijzen dat gifstoffen ook in onze landbouwproduktie zijn doorgedrongen.

Zuid-Afrika werd in de wereldpers scherp veroordeeld voor de represailles tegen naburige landen die verzetsorganizaties huisvestten.

Amway heeft weer eens een boete moeten betalen — $100,000,- deze keer — voor valse informatie over de verdiensten van haar vertegenwoordigers.

Het kerkgenootschap van de Christian Reformed Church is niet de enige die bezig is met haar Psalter Hymnal. Ook de Methodisten in Amerika zijn een nieuw liedboek aan het vormen. "Voorwaarts Christen-strijders" gaat er uit ondanks hevig verzet van mensen die 't zo mooi vinden. Ik heb eens de geschiedenis van het ontstaan van dat gezang beschreven. Geen verheffend begin, en zoals U natuurlijk wel weet is de wijs afkomstig uit de Engelse muziekhallen van de vorige eeuw.

En nu we het daar toch over hebben; "Amazing Grace" heeft die woorden: "... a wretch like me" waar ik nou ook bepaald niet weg van ben, net zo min als van "such a worm as I" in Hymn #352. Enfin dat nieuwe liedboek zal ook nog wel op heel wat vergaderingen fijntjes en op de keper beschouwd worden. Wij gaan nu eenmaal niet over één nacht ijs, en vaak ook nog niet over ijs van een jaar.

Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ontario.

Mensen willen een zondebok

G.P. Hartvelt

Het regent — dat is de schuld van de christenen! Zo formuleert een van de schrijvers uit de jonge kerk de zotte beschuldiging die door de mensen tegen christenen werd ingebracht. En dan begon het weer, waaraan de christenen in de Romeinse tijd zo gewend waren: De mensen sloegen er weer op los, sleepten ze onder allerlei aanklachten en voorwendsels voor de rechtbanken en zorgden ervoor dat ze in veel gevallen *uit* de catacomben *in* de arena's terecht kwamen.

Daar dolven ze, tot algemeen vermaak, tegen dieren het onderspit. Want het bekende gezegde 'brood en spelen' was in die tijd iets anders dan een minimum-uitkering en voetbalwedstrijden — het waren moordpartijen; eindeloze Heizelstadions met slechts één verliezende partij, en nooit gelijk spel. Dat lot trof christenen en andere groepen.

Spanning zoekt uitweg

De geschiedenis van de volken is nimmer zonder spanningen verlopen. Zij bouwen zich als vanzelf op en zoeken dan een uitweg. Vrijwel altijd wordt een zondebok gezocht. De christenen in de oudheid konden ervan meepraten, zoals de joden doorgaans ook, meestal in samenhang met rampen en tegenspoeden. Want rampen moesten toch een oorzaak hebben.

Op zeer schrijnende manier is dat gebleken in de late Middeleeuwen toen de 'Zwarte Dood,' de pest, over Europa trok, en honderdduizenden mensen wegmaaide. Dan gaan mensen naar 'oorzaken' zoeken voor dergelijke rampen. Jean Delumeau heeft dat verhaal beschreven in zijn boek 'De Angst in het Westen.'

Dan wijzen mensen naar *ketters* die natuurlijk de eerste oorzaak zijn en er wordt een klopjacht ingezet op mensen die anders denken. En wanneer het arsenaal ketters is uitgeput, zoekt men naar weer andere mensen die de oorzaak zouden kunnen zijn: Dat zijn dan de joden.

Heksenvervolging

En wanneer men daarmee heeft afgerekend, dan is alles uitgezuiverd, behalve de 'andere helft' van de mensheid, de vrouw, en wordt er een klopjacht ingezet op de *heksen*. De heksen- waan en heksenvervolging zou tot diep in de achttiende eeuw duren.

Het is onthutsend te lezen, bijvoorbeeld in het boek van Norman Cohn, *Europe's Inner Demons (De kwade geesten binnen Europa)*, hoe bij de verhoren — die zoals bekend onder de nodige pressie en martelingen plaatsvonden — de vrouwen metterdaad bekenden dat zij 's nachts op een bezemsteel door de lucht naar de 'heksensabbat' waren gevlogen.

Men moet niet denken dat het Westen zich alleen aan joden heeft vergrepen. Altijd waren er dan wel weer groepen minderheden, die moesten dienen tot verevening van de spanningen. In de wereld van de islam zien wij thans iets van hetzelfde.

De zondebok

Wat deze eeuw heeft meegemaakt in wat wij nu de 'holocaust' noemen, is een kolossale uitvergroting en concentraat van wat altijd onder de gemeenschap van mensen heeft plaatsgevonden: De zondebok die rampen en schulden wegdraagt, spanningen verevent en een gemeenschap weer in het kalme water van het ebtij van de geschiedenis kan brengen.

En men is er zich nimmer van bewust geweest dat en hoe elke 'oplossing' weer nieuwe problemen met zich meebracht. Dat geldt ook binnen onszelf, wanneer wij menen in ons gezin of binnen onszelf 'orde op zaken' te moeten stellen.

Het is zijn schuld

Joseph Roth beschrijft iets van hetzelfde in zijn boek *Tarabas* in een verhaal dat speelt in het (vroegere) Letland.

Een groep Russische soldaten komt een herberg binnen; zij gaan drinken, zingen en dansen, springen op tafels en gaan schieten op de muren van de herberg; de kalk verbrokkelt en achter de kalk verschijnt een afbeelding van de Madonna, de Maagd Maria.

Ondanks hun vergevorderde toestand begrijpen zij toch dat zij op de Madonna geschoten hebben, weliswaar zonder dat zij dat wisten. Zoiets 'doen' natuurlijk (bij)gelovige Russen niet. Dan wijzen zij op de herbergier, de jood: Dat is *zijn* schuld dat zij op de Madonna hadden geschoten, want *hij* had (met opzet) de muur overgekalkt.

Op dat moment ontstaat in dat kleine dorp een progrom: Zij slaan de joden uit hun huizen, steken hier en daar wat in brand. Dan is de schuld geboet, en zoeken zij samen met de rest van de bevolking naar spullen om de joden weer te installeren.

Het zou kunnen, maar ik ben er niet zo zeker van, omdat ik begrepen heb uit de geschiedenis dat zich — op de meest onverwachte momenten — spanningen kunnen opbouwen in een volksgemeenschap, *zoals ook in een kerkelijke gemeenschap*. Dan komt agressie los, soms onderhuids, meestal bovengronds en er is bijna niemand die zo'n proces kan keren. In naam van het een of andere 'beginsel' moet een zuivering, uit-zuivering plaatsvinden, omdat het elan verlopen is.

Men zou bijna kunnen zeggen: Daar is geen conflictbeheersing voor te verzinnen. Men kan het overal lezen, en zien voor de televisie. Want in de hoogoplopende vloed van de geschiedenis wordt het nieuws geboren, al is het dan vaak slecht nieuws.

Overgenomen uit Centraal Weekblad.

U kunt de feiten maar beter kennen

(Canadian Scene) — Veel mensen klagen over oneerlijke zakenlieden eenvoudig omdat zij zich niet van te voren op de hoogte hebben gesteld van hoe de dingen gedaan worden in de zakenwereld.

Neem bijvoorbeeld het geval van mensen die klagen over autohandelaars die hen op bedriegelijke wijze een auto hebben aangesmeerd. Dit is een klacht die men bij het Ontario Ministry of Consumer and Commercial Relations vaak ontvangt. Meestal blijkt dat de kopers een 'offer to purchase' hebben getekend zonder dat zij wisten wat zij tekenden.

Wanneer u een auto koopt dan probeert de verkoper over het algemeen om een auto te vinden die aan uw behoeften voldoet en die u kunt betalen. Als u dan uw keuze hebt gemaakt, dan maakt hij een 'offer to purchase' op, die u dan tekent als u het er mee eens bent. Als de chef dan uw bod accepteert, dan zit u uiteraard aan het contract vast.

U kunt er dan later niet onderuit als u bijvoorbeeld ergens anders een auto vindt die u beter aanstaat. De handelaar kan u dan forceren u aan het contract te houden, maar meestal houdt hij gewoon de 'deposit' die u bij het maken van uw 'offer to purchase' hebt betaald.

Als, aan de andere kant, de handelaar weigert door te gaan met de transactie, dan kunt u hem via het gerecht forceren dat wel te doen of u geldelijk schadeloos te stellen. Weet daarom altijd goed wat u tekent. En geef niet te veel als 'deposit.' Honderd dollars is meestal genoeg om te laten zien dat u het ernstig meent.

Dutch

Canada's nationale parken beschermen tegen "vooruitgang"

Marcus Van Steen

(Canadian Scene) — Canada's systeem van nationale parken, waarmee meer dan 100 jaar geleden begonnen werd, beslaat thans een gebied dat groter is dan West Duitsland en Denemarken bij elkaar.

Het systeem omvat 29 parken zoals het Pacific Rim Park aan de westkust van Vancouver Island, Auyittuq ten noorden van de Poolcirkel, en het Fundy National Park in New Brunswick. Daarnaast zijn er nog 70 andere gebieden van historische of milieu betekenis die door Parks Canada beheerd worden.

Het begon allemaal in 1885 toen een gebied van 26 vierkante kilometer bij Banff in Alberta werd afgezonderd ter bescherming van de hete bronnen in dat gebied. Banff National Park meet nu meer dan 6.500 vierkante kilometer en het omvat één van de mooiste meer- en berggebieden in Noord Amerika.

De politiek van Parks Canada is gebaseerd op het feit dat het natuurlijke landschap beschermd dient te worden tegen wat wij vaak "vooruitgang" noemen. Als de regering niet op deze manier gehandeld had dan zouden heel wat dieren waarom Canada beroemd is uitgestorven zijn.

En zo kunnen wij in onze parken ook nu nog big-horn schapen zien, de eland, grizzly beren, wolven, kariboe en andere bekende dieren. Miljoenen trekvogels, zoals ganzen, eenden en zwanen vinden een onderkomen in de parken. De bison en de wilde zwanen worden weer aangetroffen in het Woody Buffalo National Park, dat langs de grens tussen Alberta en de Northwest Territories ligt.

De nationale parken zijn er echter niet alleen voor vogels en andere dieren. Zij zijn ook bedoeld voor mensen die een paar dagen of weken in de natuur willen doorbrengen. Als u meer wilt weten over een vakantie in de parken en als u wilt uitvinden welk park het beste geschikt is voor uw doeleinden, neem dan contact op met het Parks Canada Office in uw omgeving.

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"Welcome back to Holland" is verkrijgbaar in Nederland vanaf 1 april 1986 tot eind maart 1987. Tarieven en aanbiedingen kunnen zonder waarschuwing ingetrokken of aangepast worden.

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